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SOME
REASONS
FOR
SEPARATION
From the COMMUNION
OF THE
Church of England,
AND THE
UNREASONABLENESS
OF
PERSECUTION
Upon that Account.

liberly Debated, in a Dialogue between a
Conformist, and a Nonconformist (Baptist.)

By H. C.



As 17. 28. As certain also of your own Poets have said.
13. 16. Nevertheless, whereto we have already attained, let us walk.

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REASONS

SEPARATION

FROM THE COMMUNION

OF THE

Church of England,

AND THE

UNREASONABLENESS

OF THE

Separation

from the Church of England, in a Dialogue between

Two Ministers of the Church of England.

W. H. G.

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SOME
 REASONS
 FOR
 SEPARATION
 From the COMMUNION
 OF THE
 Church of England, &c.
 BEING

Discourse, Dialogue-wise, between two Neighbours;
 a Conformist, and a Nonconformist (*Baptist*;) about some
 Points of Religion, and Matters of Conscience.

Neighbour Why do you not come to Church?

Non. I hope Neighbour I shall make Conscience of that
 Duty as long as I live--but pray Resolve me what a Church
 is, and where the true Church of Christ is, for there I
 would go.

W. I will do the best I can to help you in this weighty Question; the *Greek*
 for Church is sometimes taken for any Convention of Men, as well Profane

as Ecclesiastical, so the Profane Assembly is translated in *Acts* the 19. 32. for *ἐκκλησία* Church, or *Ecclesia*; but to resolve your self about a true Church Read the 139 Canon in our Book of Constitutions and Canons Ecclesiastical it says thus, *Whosoever shall hereafter affirm, that the Sacred Synod of this Nation in the Name of Christ, and by the Kings Authority Assembled, is not the Church of England by Representation, let him be Excommunicated, &c.*

Non. Who Neighbour denyeth them to be by Representation the Church of England, but you know my Query was for a Church of Christ, there I am designed.

Con. If this be your Query, you are answered to satisfaction I hope, by Definition you have in our Book of Articles about a true Church of Christ. In Article the 19th it is thus defined: *The Visible Church of Christ is a Congregation of Faithful Men, in the which the pure Word of God is Preached, and Sacraments duly Administred according to Christs Ordinance in all those things that of necessity are requisite to the same.*

Non. I can find but little fault with this Definition, but pray Neighbour read Dr. Owens Definition of a Church of Christ in his brief Instruction in the Worship of God and Discipline of the Church. Page 77. Question the 10th. Some Sober Christians do think that is a more full Definition; you hear thus.

Quest. What is an instituted Church of the Gospel?

Answ. *A Society of Persons called out of the World, or their natural State, by the Administration of the Word and Spirit, into the Obedience of Faith or the Knowledge of the Worship of God in Christ, joyned together in a Bond, or by Special Agreement for the Exercise of the Communion of Saints and due Observation of all the Ordinances of the Gospel.*

Con. I think all the difference between us is, that the Doctors Definition is a little of Independency and Churches Congregational, but we are for a national one.

Non. I conceive Neighbour if you would but stand to your own Definition of a true Church, you must deny a Church National; for you say a true Church is a *Company of Faithful Men, &c.* and you do not suppose the whole Nation to be such, I humbly Conceive. Do you suppose Neighbour the Church of England to be in all Points according to their own Definition of a true Church of Christ?

Con. I do verily believe they are such.

Non. How shall one be satisfied, that your Church doth Administer Sacraments according to Christs Institution, or as you say, duly Administer them.

Con. By comparing our Principles and Practice with the Sacred Word.

Non.

Non. Then your Church doth profess the Holy Scriptures to be the Rule of Faith and Manners.

Con. You may see that to be the Determination of the Synod in Article the 1st, of the sufficiency of the Holy Scriptures for Salvation. *Holy Scripture containeth all things necessary unto Salvation, so that whatsoever is not read therein nor may be proved thereby, is not to be Required of any Man that it should be believed as an Article of the Faith, or be thought requisite, or necessary to Salvation.* Read Article the 20th. *The Church hath Power to Decree Rates or Ceremonies and Authority in Controversies of Faith, and yet it is not lawful for the Church to Ordain anything that is contrary to Gods Word Written, neither may it Expound one place of Scripture, that it be Repugnant to another; wherefore, though the Church be a Witness and a Keeper of Holy Writ, yet as it ought not to decree any thing against the same, so besides the same ought it not to enforce any thing to be believed for necessity of Salvation.* Read also Article 21, which is to the same effect.

Non. I like all this very well Neighbour, that your Church doth profess Gods Word to be the only Rule of a Christian, in Faith and Practice; if it now should be made appear, that your Church doth practise as she determines, I shall willingly be a Member of the same Church with you.

Con. I do make this appear, fully by our due Administration of the Sacraments, according to Christ's Ordinance.

Non. Pray Neighbour what are the Sacraments, and how many are there?

Con. There are but two, Baptism and the Lords Supper, so we assert in our Book of Articles. See Artic. 25. in this we oppose the Church of Rome, which contains seven, (five more than we) viz. Confirmation, Penance, Orders, Matrimony, and Extream Unction, these have not the like Nature of Baptism and the Lords Supper, for that they have not any Visible Sign or Ceremony Ordained of God.

Non. I like this Answer well, but are those two Sacraments duly Administered in your Church according to Christs Ordinance?

Con. Yea Neighbour, that I affirm, if we pitch upon Baptism, that blessed Ordinance, you will see our Articles do Correspond with the Sacred Words. Faith and Repentance is required by Holy Writ of the Person Baptised. *Mark 16. 16. 3 Matt. 7. 8. Acts 36, 37, 38, 39, 40. chap. 2. 37, 38.* And we do say the same in our publick Catechism, *Ch. Cat.* where 'tis asserted, that Repentance, whereby we forsake Sin, and Faith, whereby we stedfastly believe the Promises, are Required in every one that is to be Baptised. It also further appeareth from our 27th Article, where 'tis thus said, *Baptism is not a Sign of Profession and Mark of difference whereby Christian Men are distinguished.*

cerned from others that be not Christned, but it is also A SIGN OF REGENERATION or New Birth, whereby as by an Instrument, they that receive Baptism RIGHTLY, are grafted into the Church, the Promises of the Forgiveness of Sin, and of our Adoption to be the Sons of God by the Holy Ghost, are Visibly Signed and Sealed, Faith is Confirmed, and Grace Increased by Vertue of Prayers unto God. Read Artic. 25, to the same purpose.

Non. I am well satisfied now, that your Principles in this Respect is Consonant to Gods Word: But the next Question I would ask is this, Whether your Practice and Principle doth Correspond and Agree?

Con. Do you think we speak words in Hypocrisy, I am sorry Neighbour hear you ask a Question hath so little Charity in it.

Non. I desire Neighbour to put on Charity, the Bond of Perfection; but the Reason I ask this Question, is, because I am informed by them that know you practice well, that your Church doth Baptize little Infants which by your own acknowledgment in your publick Catechism, (*Ch. Cat. Children,*) can neither believe nor Repent, and Dr. Taylor Bishop of Down in his *Lib. of Præcept.* p. 239. doth confess, that an Infant is not capable of believing.

Con. You are mighty exact Neighbour.

Non. So we ought to be in the things of God, as you say in your 20th Article, 'tis not lawful for the Church to Ordain any thing contrary to Gods Word, &c. You know *Moses* was to make the Tabernacle according to all that was shewed in the Mount; and all that add to or diminish from Gods Word, are threatened with the blotting of their Name out of the Book of Life, and the Plagues Written in Gods Book, to be added unto them, *Revelat.* 18, 19.

Con. Though the Children by Reason of their tender Age cannot Reason nor Believe, yet this is supplied by their Sureties.

Non. Can you prove this practice of Sureties out of Holy Writ; for your 20th Article doth say, though the Church hath power to Decree Rites and Ceremonies, and hath Authority in Controversies of Faith, yet it is not lawful for the Church to Ordain any thing contrary to Gods Word.

Con. I confess I cannot prove it from Holy Scripture, but it hath been an Ancient and Laudable Practice of the Church, for we find it in the 6th *Cent. 2. de Officiis diaconus.* Lib. 16. in *Justiniano*: That Gossips were appointed to all that were Baptized; and that 'twas the custom when the Children of Princes and Potentates were Baptized, that Bishops should be the Sureties or Gossips. *Magb. Cent. 6. p. 333.* so in the 7th Cen. and downward.

Non. You have much forgot your self Neighbour, for in your 19th Article of the Definition of a true Church, you assert in it, the Sacraments to be duly Administred according to Gods Ordinance, but you cannot prove

of Sureties at Baptism from Gods Word, as Gods Ordinance. Pray
 enquire what is the Consequence.

You will say that we are not a true Church.

You do not yet hear me say so, be not so quick; will you be pleased
 and what Dr. Taylor saith of Gossips in his *Liv. of Proph.* p. 237. one of
 own Church, I know (saith he) God might if he would, have Appointed
 others to give answer in behalf of Children, and to be Fidejussors for them,
 we cannot find any Authority or ground that he hath; and if he had, that
 be supposed he would have given them Commission to have transacted
 solemnity with better Circumstances, and given Answers with more truth;
 the Question is asked of believing in the present, and if the Godfathers
 in the name of the Child, I do believe it is notorious, they speak
 and ridiculous, for the Infant is not capable of believing, and if he
 he were also capable of Dissenting; and how then do they know his
 ? and therefore saith he, *Tertullian* and *Gregory Nazianzen* gave advice,
 the Baptism of Infants should be deferred, till they could give an account of
 Faith.

Then you would have none baptized till they could give an account
 of Faith.

Not one, for your publick Catechism saith, *Repentance and Faith*
required in every one that is baptized.

Baptizing of Children is a very Ancient and Laudable Practice of
 Church, therefore to be continued, Are we wiser than our Forefathers?

If it be never so Ancient, if it have not the stamp of Holy VVrit,
 both Article Condemneth you; for it saith, *'Tis not lawfull for the*
Church to Ordain any thing contrary to Gods Word: And for its Antiquity, you
 reach to Christ, nor his Apostles, for it was not practised, or hardly
 of, 'till about three or four hundred years after Christ, and in the fifth
 century, it received its Sanction by the Decrees of Popes and Councils. And
 Doctor Taylor in his Book of Prophecies, pag. 237. *The truth of the bu-*
ty, as there was no Command of Scripture to oblige Children to the suscepcion
(meaning Baptism) so the necessity of Pedobaptism was not determined in
Church, 'till the Canon that was made in the Milevitan Council a Provin-
Africa. I grant (saith he) it was practised in Africa before that time,
or some of them thought well of it (though that is no Argument for us to
do) yet none of them did ever pretend it to be necessary, or to have been a
part of the Gospel. St. Austin was the first that ever Preached it to be ne-
cessary, and it was in his heat and anger against Pelagius, who had so warm-
ly chafed him, that made him innovate herein. This Council of Mili-
veron, was Celebrated by 92 Bishops, Anselm the Popes Legate.
 and

and *Austin*, presiding in the fifth year of *Arcadius*, and first of Pope *Innocentius*, in the year from our Saviour 452. as *Magdeburge*, Century the first pag. 835. The occasion of this Council is expressed to be about the difference that had happened about *Pelagius*, *Celestius* and *Austin*, and others, respecting Original sin, Baptizing Children. The Canon of this *Milevitan Council* is, *That it is our will, that all that affirm young Children receive everlasting life, albeit they be not by the Sacrament of Grace and Baptism renewed, and that not that young Children that are newly born from their Mothers Womb, be baptised to the taking away of Original Sin, that they be Anathematized*: Which Decree, with the rest, was transmitted to Rome to Pope *Innocentius* for Apostolick Confirmation in their large Letter, pag. 841. which with a regard he performs accordingly, by his Decretal Epistles expressed at last pag. 845. Afterwards the fifth General Council at *Carthage*, in the year after the *Milevitan Council* fourteen years, they did Decree to the same purpose: *We will, that whosoever denieth that little Children by Baptism are saved from Perdition, and eternally saved, that they be Accursed*: which Decree by *Austin*, and 70 Bishops, in their Letters transmitted to the same Pope *Innocentius*, for his further Ratification, and that Pope *Innocentius*, in these *African Councils*, was the first that ever enjoined the necessity of this practice further confirmed to us by *Wulfrid Strabo*, who tells us, that Children were baptized according to the Decrees of the Council of *Carthage*, for the taking away of Original Sin, which was not before practised. *Luther* saith, it was not determined 'till Pope *Innocentius*. And *Grotius* on his Annotations *Matt. 19.* saith it was not enjoined 'till after that Council at *Carthage*, where the Canons of Pope *Innocentius*, was afterwards confirmed by Pope *Zosimus*, and afterward by Pope *Boniface* that succeeded *Zosimus*, as appears in *Constitution* cap. 110. *Aff. cap. 77, &c. de consecrat. distinct.* Thus you see, Neighbour, the Antiquity of Infant-Baptism not so old in a way of Confirmation of as Believers Baptism, by above four hundred years; commanded by Christ and Ratified and Confirmed when the Holy Ghost came on our Saviour at Baptism, in the River of *Jordan*, by *John Baptist*, when he was about three years of Age.

Con. 'Tis much more likely that you who are illiterate men should err than our Learned Synod, therefore, for my part, for all your long Harangues about Popes and Councils, I must be for Infant-Baptism.

Non. Neighbour, you begun well, but you conclude not so: you told me at first, out of Article 19. *That the true Church was a company of faithful men wherein the Word of God was truly Preached, and Sacraments duly Administered according to Gods Ordinance*; and from Article 20. *It is not lawful (you told me) for any Church to Ordain any thing contrary to Gods Word.* We have

and upon one Sacrament [*Baptism*] which you rightly profess; but when come to compare your Principle and Practice together, they are diametrically opposite, for you have neither a right Subject, nor a right Manner of Administration, according to Gods Word, which your Article saith, none have power to Ordain any thing contrary unto. Now you finding you cannot reconcile your Principle and Practice, you labour to evade the Argument, by saying me, your Synod are and were Learned men, and not so likely to err as those that are illiterate. Pray consider whether this kind of arguing will lead you to pray Neighbour, VVhy do not you own a Purgatory? for there are many men assert it. VVhy deny you Transubstantiation? Or that the Pope is Christs Vicar upon Earth? Learned in the Church of *Rome* maintain it, they deny you seven Sacraments, Invocation of Saints, and Worshipping Images, seeing so many great Scholars defend the same?

Ans. We cannot own these things with them, though never so Learned, because they are Repugnant to the Word of God.

Ques. And some say the same of your Baptism and Gossips, though your Gossips be never so Learned, being Repugnant to Gods VVord, they cannot own it.

Ans. I remember one thing, Neighbour, you said even now, as we had no right Subject in Baptism, so we did not rightly Administer it: Pray what do you call the right manner of the Administration of Baptism.

Ans. Not a little VVater sprinkled upon the face, that is Rantism, not Baptism, but Baptism is a Dipping the Person in the VVater, so as it may be covered.

Ques. How prove you that, Neighbour?

Ans. I will prove it from the nature of the *Greek* word [*Baptizo*] which all *Lexicons* and Learned Criticks, with one consent, do tell us, doth signify to Dip. *Grotius* tells us it signifieth to Dip over Head and Ears. *Vossius*, it implieth a VVashing the whole Body. *Leigh*, in his *Critica Sacra*, its proper and native signification is to Dip into VVater, or to Plunge under water; for which he cites those Scriptures where it is so used *Matt.* 3. 6. *Mark.* 8. 38. *Salmasius* in his Book *de Prim Papa*, pag. 139. saith, It is not Rantism they give unto Children, but Baptism.

Ques. Suppose it should be as you say, it is but a circumstance, and 'tis not essential to Salvation.

Ans. You need not say suppose, nor in the least question the truth of it, your own Church doth say the same in the Book of Divine Service, ye shall dip the Child; sprinkling is added, in case of weakness, and for an Accommodation to this Practice; the Synod by an Ecclesiastical Can. 81. hath decreed that Fonts should be in every Church; and thy Synode doth further

Confirm this, in Can. 30. you have these words, *When the Minister dipping the Infant into the Water, &c.* and Doctor *Jer. Taylor* In his Rule of Conscience p. 3. Ca. 4. if you would attend to the proper signification of the Word [*Baptism*] signifies Plunging in Water, or dipping with washing. So *Bible Jewel* in his Apology, p. 308. brings the Council of Worms, determining the manner of Baptism, viz. *That the dipping into the Water is the going down into Hell, (or the Grave) and that coming out of the Water, is the Resurrection.* So *Diodate* Annot. on Rom. 6. 4. *Grotius* on the same, *Davenant* on Col. 2. 12. own dipping to have been the rite in Christs time. And the Church of Rome doth confess by a Learned Pen, the *Marquess of Worcester* in his *Certain Relations*. That she changed dipping the Party Baptized over Head and Ears into sprinkling upon the Face; nor until the third Century, we find not any that upon any consideration did admit of sprinkling. The first we meet with is *Cyprian* in his Epistle to *Titus*. l. 4. Ep. 7. where he pleads for Baptizing the Sick, by sprinkling and not by dipping or pouring, called the *Clinical Baptism*. *Magd. Hist. Cent.* 3. c. p. 126. As also for the sprinkling of new Converted Prisoners in the Prison House; and which by Degrees afterwards they brought in use for sick Children also; and then afterwards all Children. And whereas, you say it is but a Circumstance: Remember God is so wise in his Institutions about his Worship, that there is no adding thereto nor taking therefrom, or changing the manner without great Reflection upon the Law Maker. Pray consider Neighbour seriously, what Indignation the Lord had towards them which Transgressed in outward Ordinances. *Nadab* and *Abihu* offering strange Fire which the Lord commanded not; a Fire went out from the Lord which destroyed them *Levit.* 10. 1, 2. the Men of *Bethshemesh* looking into the outward Ark which God had forbidden, the Lord slew fifty thousand three score and ten of them. *1 Sam.* 6. 19. *Uzza* of a good intent leaning his Shoulder to the Ark, the Lord slew him, *1 Chron.* 13. 7. 10. because not according to the Order. *15 ch.* 2. *Uzziah* the King offered up outward Incense which God commanded to be done only by the Priests, the Lord smote him with a Leprosy unto his Death. *2 Chron.* 26. 16. 20, 21. We ought to be very exact in all things relating to the Worship of God. See Doctor *Owen's* brief Instruction in the Worship of God. p. 12, 13.

Can. Pray what plain Scripture can you show me for this, that dipping is the proper way of Administring *Baptism*, and not sprinkling.

Non. Neighbour I am willing to inform you if you are willing to be informed, and forasmuch as your sixth Article affirmeth, whatsoever is not required by Holy Scripture, or may be proved thereby, is not to be required of any Man. I think your Request is very Pertinent, pray read those few Scriptures seriously, and the Opinion of the Learned upon them.

First, in the Story of Christs Baptism, we read, *Mat. 3. 5.* that *Jesus* came from *Gallilee* to *Jordan* unto *John*, to be Baptized of him; and *v. 16.* when he was Baptized he went up straightway out of the Water. The learned *Cajetan* upon the place, saith, Christ ascended out of the Water, therefore Christ was Baptized by *John*, not by *sprinkling* or pouring Water on him, but by *immersion*; that is, by *dipping* or plunging into the Water, *Calculus* on *Mat. 2.* calls Baptism *dipping*, and saith the Partys Baptized were not sprinkled.

A Second Scripture Considerable, is that of *John 3. 23.* and *John* was baptizing in *Anon* near *Salem*, and the Reason why he pitched upon that place was, because much Water was there. Saith *Piscator* upon the place, it is mentioned to signifie the Ceremony of Baptism which *John* used in dipping or plunging the whole Body of Man standing in the River, whence saith, *Christ* being Baptized of *John* in *Jordan*, is said to ascend out of Water.

A Third Scripture is in *Acts 8. 36. 38.* And they went on their way and came to a certain Water, and the Eunuch said, see here is Water, and they both went into the Water both *Philip* and the Eunuch, and he Baptized him, and when they were come up out of the Water, &c. Upon which place *Calvin* saith, we see in this fashion the Ancients had to Administer Baptism: For they plunged the whole Body into Water: The use is now (saith he) that the Minister casts a few drops of Water only upon the Body or upon the Head.

A Fourth Scripture we shall mention is, *Rom. 6. 4.* Buried with him in Baptism, where the Apostle Elegantly alludes to the Ceremony of Baptizing in our Death and Resurrection. *Cajetan* upon the place saith thus, we are Buried with him by Baptism unto Death. By our Burying he declares our Death in the Ceremony of Baptism, because he who is Baptized is put under the Water, and by this carries a Similitude of him that is Buried, who is put under the Earth; now because none are Buried but Dead Men, from this very thing that we are Buried in Baptism we are assimilated to Christ Buried: Or as he was Buried.

Now say you what you will or can, our Church doth own Baptism as an Ordinance of Christ, and in it we use the very form of Words given in Command, *Mat. 28. 18, 19.*

Is it Christs Baptism because you retain the same form of Words in this Commission. The Conjurors used the same words the Apostles did *Mat. 28. 19. 13.* And we adjure you by the Name of *Jesus*, &c. Yet abominable was this action, though Water be used, a form of Words; yet if all are not used according as Christ hath appointed, 'tis not Christs Ordinance, but to be as way as Execrable: And whereas you say you own Baptism, I know you

own the Word Baptism, as in your 25th Article; but yet you practice *Baptism*, sprinkling, instead of dipping; and I am sure this is quite contrary to His Majesties Command in His Declaration before the 39 Articles: (where he saith) *no Man hereafter shall Print or Preach to draw the Article aside away, but shall submit to it in the plain and full meaning thereof, and shall not by his own Sense or Comment to be the meaning of the Article, but shall take it in the Litteral and Grammatitall Sense*; now mark when the Synode speaketh of *Baptism* in Article 27; and also explains the Word in the Book of Canon Can. 30. where they say when they dip, &c. The Question is, whether this is not the Plain, Litteral, and Grammatical Sense of the words, and whether sprinkling instead of dipping is not a going a one side, or drawing the Article from its Grammatical Sense, contrary to the Command of His Majesty.

So likewise when the Synode in their *Publick Catechism* (saith) *The Repentance whereby we forsake Sin, and Faith whereby we stedfastly believe the Promises are required in every one that is to be Baptized*, Confessing also that Children cannot Repent nor Believe. Whether now to Baptize one that makes a Profession of Faith and Repentance, be not the Plain, Full, and Grammatical Sense of these words; and whether in the sight of any Rational or Conscientious Man to Baptize a Child that can neither Believe nor Repent, be not Diametrically opposite to the Plain, Litteral, and Grammatical Sense of the words; especially considering that 'tis confessed that Children cannot Repent nor Believe.

Con. I think Neighbour you are more Nice than Wise.

Non. If you call me Nice for searching the Scriptures as the Noble Berea did, and which I am commanded to do, and not to take things upon trust without Tryal, (as too many I fear do) I think a little of this Nicety will do you no hurt; or if you call me Nice for Discovering the inconsistency of your Principles and practices, I shall bear it patiently, hoping you will be of a better mind when you consider the matter better.

Con. Pray Neighbour is there any other material difference between me and you.

Non. I conceive there is, for I find in Canon 3. Excommunication threatened *ipso facto*, upon all that will not own the Church of England as by Law Established, the true and Apostolick Church, teaching and maintaining the Doctrine of the Apostles. Now Neighbour I cannot understand any Church called the Apostolick Church, but such as are in the Apostolick Practice in things practicable, not only following them in matters of Faith respecting Salvation, but in those Ordinances of the Gospel which respect Church Constitution, but when we come to examin you in that great Ordinance of Baptism which you own an ingrafting and initiating Ordinance, Article 27.

you are greatly deſicient and do not only derogate in your practice from the Doctrine of Chriſt and his Apoſtles, but your Practice is inconſiſtent with your own Principles, Articles, and Confefſion, and follow Chriſt, nor the Apoſtolick Practice in that Sacrament, no more than in the Sacrament of the Lords Supper; which Adminiſtration was by breaking the Bread, *Matt. 26.* compare *1 Cor. 11. 24.* moſt agreeable to the breaking of his Body, but ſay you do cut the Bread. Again, Chriſt did Adminiſter that Ordinance in the Evening, *Matt. 26. 20.* agreeing with that Type, the Paſcal Lamb be-
 fore ſlain and Eaten, *12 Exod. 6. 8.* but I am informed you do it at Noon. Chriſt never impowred any to Adminiſter Sacraments but ſuch as were qualified to Preach, *Matt. 28. 18, 19. Acts 20. 28. Feed the Flock,* &c. but you threaten Excommunication on all ſuch as ſhall go out of their own Pariſhes to receive the Sacrament at his hands that is a Preacher, and not Communicate with him that cannot Preach; if this be perſiſted in, which is called Obſtinacy, then comes Excommunication; where did Chriſt ever teach this kind of Doctrine. *Can. 5. 7.* So likewiſe we find Chriſt and his Apoſtles ſate at Supper, but impoſe kneeling. In *Can. 23.* this is that *St. Paul* calleth *2 Col. 18. Avo-
 iding Humility.* Again, this Sacrament is not to be participated of by a ſingle National but Congregational, for this was the Apoſtolick Practice, not ſingle Cities Communicated, but ſome gathered by the Preaching of the Goſ-
 pel out of Nations, Cities, Towns, &c. All that come to this Holy Ordinance ought to examin their Hearts, but 'tis very improbable that whole Pariſhes or Cities ſhould do ſo. *2 Acts 4. 1, 42. 1 Cor. 11. 28.* So Doctor *Owens* brief Inſtruction in Gods Worſhip. p. 7. now Neighbour if your Church be the Apoſtolick Church, how comes it to paſs that you derogate ſo much from the Apoſtolick Practice, you ſprinkle, the Apoſtles dipt, you Baptiſe as you do your Little Infants, the Apoſtles Baptized profeſſed Believers; you uſe the Word in Baptiſm, the Apoſtles uſed none, you make Infants Members of the Church, Article 27. and yet deny them the Eucharift, the Apoſtles gave the Eucharift to all that were Members, therefore would not admit Infants to be Members, becauſe the ſame Qualifications which are prerequisite to the Lords Supper, the ſame is required to Baptiſm. Chriſt and his Apoſtles ſate at Supper, you kneel (and impoſe it) they did it moſt probably often, yet ſeldom they did Communicate in the Evening, you at Noon; they break the Bread, you cut it, you Licence Men to Adminiſter Sacraments, that have no Gift to do ſo, inſtead whereof, read only a Homily, we have no Command nor Precedent for ſuch a Practice; yea, you threaten Excommunication upon all that deny to Communicate from ſuch a one if in their own Pariſh, a Doctrine Chriſt never taught I am ſure, nor his Apoſtles; and that which is the

greatest wonder of all, is, that albeit you do derogate so much from the Apostolick Practice, you threaten Excommunication upon all that deny you the Title of an Apostolick Church. Another thing I wonder at, is this; that your Synod should give such a Definition of a true Church, in Art. 19. viz. that it is a Company of Faithful Men, where the Word of God is truly Preached and the Sacraments duly Administred according to Christs Ordinance, and yet so prodigiously degenerate from the due Administration of them. I can not but wonder once more that your Synod should say in Article 20. that it is not lawful for the Church to Ordain any thing contrary to Gods Word, and yet should act so Diametrically contrary to it. See Article 34.

Con. Neighbour you are mighty full of Talk.

Non. I hope no hurt Neighbour, so long as it may be to Edification.

Con. What else do we differ in? As for what is past, if fair means may make use of one Mind, foul means may.

Non. You are mistaken, the Sword will never enlighten the Judgment; that is Gods Work alone; a thing may be clear to one Man, is not unto another, how unreasonable is it to impose that upon another, which is very doubtful to him upon whom its imposed; Mens Understandings are as various as their Speech or Faces, and is it just for one Man to quarrel with another because different, or to put him upon a Rack in order to stretch him to his own Dimentions, if not so Tall as he, certainly that Man is defective in Charity, that thinks all Dissenters are maliciously or wilfully blind, no Man can be forced to believe, he may be forced to say this or that, but not to believe; a Man may as easily make a Man stark blind to read Greek or distinguish Colours, as an Unbeliever to Believe, for that is Gods Gift; Arguments and good Inducements, but force hath no Countenance in the Gospel, much less Command, *John 20. 31. 5. 39. 2 Tim. 3. 15. Deut. 12. 32. Force may make a man blind, but never to see clear; It may make a Hypocrite but no true Convert.* But if you will know wherein we yet further differ, I shall discover my mind by propounding a few Queries.

The first Query.

Whether a Bishop, Elder or Presbyter, hath Power to make a Deacon or Minister, as is suggested he hath in Canon 32. or whether the Power of making a Deacon or Elder fitly qualified by the Spirit, do not lie in that particular Church that calls them to that Office according to *Acts 6. 2, 3, 5.* though the Apostles presided here with a fulness of Church Power, yet would not they deprive the Churches of their Priviledge and Liberty. See Doctor Owen's Instruction in the Worship of God, p. 115. 106, 107, 116. See *Acts 14.* where Paul and Barnabas are said to Ordain Elders in the Churches by the Churches Election and Suffrages, for the Word there will admit of no other sense.

however it be ambiguously expressed in our Translation: And what may be pleaded from the example of *Timothy* and *Titus*, when any person can prove themselves to be Evangelists, which was something extraordinary, 1 *Tim.* 4. 5. To be called unto their Office by antecedent Prophecy, 1 *Tim.* 1. 1. And to be sent of the Apostles, and in a special manner to be directed by them in some Employment for a season, which they are not ordinarily attend unto *Tit.* 1. 5. Chap. 3, 12. It will then be granted they have their Duty and Office Committed unto them, then those who are only Bishops or Elders in the Scripture.

The second Query.

Whether God hath appointed any certain time in the year, for the ordination of Ministers or Deacons, because I find your Synod in *Can.* 31. Hath appointed it to be done in Sundays following, *Ember-Weeks*, or rather is it not done, when the necessity of any Church requireth it, as you see in *Acts*, 6. 2, 3, 5.

The third Query.

Whether the Scriptures will Authorize any Minister, Pastor, Elder or Bishop to take the care and charge of any more than one Church or Congregation at a time, and whether all the seven Churches in *Asia*, had not a particular Angel and Pastor, and whether we read not in *Acts* the 20. That there was Elders in the Church of *Ephesus*. So *James* 5. Send for the Elders of the Church, and whether these Scriptures Canons be not against your 41. Which doth allow of more places then one for a Minister, provided he be a publick and sufficient Preacher, and taken the degree of Master of Arts, pray see *D. Owen's* brief instruction in the Worship of God. *Pag.* 121, 122.

The fifth Query.

Whether it be not Reasonable for every Congregation or Church to choose their own Minister whom it may be they must maintain, and whether the Consequences may not follow the contrary, *viz.* Suppose a people like a Minister never so well, if he by favour from the Bishop, can get a better Benefice, he shall be Translated from them to another place, and the people will not well help themselves.

If a Minister be never so bad, if he can but get into the favour of the Bishop of the Diocese, there he shall abide, the people have no Power over him, they cannot help themselves in the removing of him, see Doctor *Owen* in his brief instruction in the Worship of God. *Pag.* 117.

The sixth Query

Whether that man deserveth a Benefice that is not capable to Preach, or whether such a man is capable to cure Souls, or take care of them which is not capable to

able in some measure, to divide Gods Word aright, and whether those *Diocesan* Bishops have not a great account to give that shall set such Men to work over Souls that are not capable to Preach the Gospel. Can. 46.

The sixth *Query*.

Whether the Apostles did not use to lay hands on Men and Women, first Believed and were Baptized, *Acts* 8. *Acts* 19. not upon Little Children of 6 or 8 or 10 Years of Age, or whether the Apostles in the Primitive times did limit Confirmation or Imposition of hands to be practised but only three Years, as in Can. 60. or where it was not done only on Men, and Women as there was occasion. See *Acts* 19. c. 8. and if this Practice of yours can be found in Scripture, it ought not to be done, for you say in Article 20. Church hath no Power to Decree any thing contrary to Gods Word.

Con. I have heard that a Fool may ask more *Questions* in an hour, than a Wise Man may ever be able to Resolve.

Non. These *Questions* are needful, and able to be Resolved, the most that is a will to Resolve them according to truth: I can bear your Reflecting more better than Blows.

Con. You had better wave those Circumstances and Interrogatories come to Church Neighbour, or else you may repent it.

Non. I have read in *Matt.* 5. *Blessed are you that are Persecuted for Righteousness sake*, and truly Neighbour 'tis no wonder you threaten me with Persecutions, for serving God according to the Light of my Conscience, when you threaten your own Ministers with a Suspension: For the first fault Excommunication, for the second and of Deposition from the Ministry, for the third as in Can. 72. in case any of your own Ministers created by the Bishop shall appoint or keep any Solemn Fast, either publick or in any private House other then such as by Law are, or by Publick Authority shall be appointed without the Licence of the *Diocesan* Bishop, and had under his Hand or Seal. Neither shall any Minister not Licensed as is aforesaid, presume to appoint or hold any Meetings for Sermons, commonly termed by some Prophecies or Exercises in Market Towns or other places under any pretence whatsoever either of Possession or Obsession, by fasting or Prayer to cast out any Devils, when not only the former Penalty, but under pain of the Imposition of imposture and Cofenage, without having a Licence from the Bishop of the Diocese. Pray Neighbour do you think that the Churches in the Primitive times, when they with their Ministers had a mind to keep a Fast, humble themselves before God, or if any Ministers were desired to assist in casting out a Devil by Fasting or Prayer, that those Churches or Ministers were obliged to have a *Licence from the great Apostles*.

First, Who had a greater Power than any Lord Bishop, Arch-Bishop

Lordbishop now, and whether the Apostles in all likelihood would not greatly commended those Ministers that were able and willing to preach in season and out of season, and took all opportunities for the Conversion of Souls, and not have threatned such with a suspension from their Ministry, Excommunication, and for the third Act I cannot call it a fault ; Total Deposition is not this, to Lord it over mens persons, and a means to quench the spirit in those that have it, also to Lord it over mens Gifts and Abilities, given of God for the benefit of the Church and the world.

You can see a Mote in another mans Eye, but pull not out the beam in your own Eye.

I am glad you will own this for a Mote, but pray what is the beam in mine own ; I would fain know it, that I might pull it out.

I will tell you neighbour, if you will not be angry, 'tis conceitedness and obstinacy, in not coming to the place appointed for Worship. Did I never read our 11 Can. which saith, *Whosoever shall affirm or maintain there are within this Realm other Meetings, Assemblies, or Congregations but the Kings born Subjects, then such as by the Law of this Land, are held and allowed, which may rightly challenge to themselves the name of true and lawful Churches, Let him be Excommunicated, and not restored but by the Archbishop, after his Repentance, and publick Revocation of such his wicked Error.*

Neighbour, I have read this Canon, and do say, There is no lawful Meetings, Assemblies, Churches or Congregations, by the Law of England, then such, which is by them by Law allowed ; yet I do think also, there are many other Meetings, Churches Assemblies, Congregations, which may rightly challenge to themselves the name of true and lawful Churches by the Law of Christ, though not by the Law of England ; and if I be conceit and obstinacy, I am apt to conceive, I shall so remain, unless you convince me of the contrary from God's Word.

Be not so stubborn, Neighbour, to ruine your self and Family.

Christ hath given full power to his Church, as such to Preach the Gospel publicly, administer Ordinances, and to officiate in other Matters, relating to their Meeting in God's Worship ; which, if we should decline the Command of Men, this would be to regard men more than Christ, which we dare not do. *Is it better to obey God or man, judg ye ?* were the words of two Worthies of old, *Act. 5.*

Come show your self a good subject, and a good Christian, and obey the most gracious King.

I am willing to obey his Majesty, in all Lawful Civil things, relating to safety and peace ; for as his Majesty hath sworn to seek the good of the Nation, and to preserve it in its Rights and Properties, so mine with

the rest ; so I think it my Duty to seek his Peace and welfare, and hope to ever do it ; What can a man say more ? But if under pretence of Religion any disturb the Common Peace, or wrong any other, or be Seditious Unquiet ; such ought to be punished by the Magistrate, because the Religion teacheth no such thing, but the contrary ; but if mens Principles are consistent with human society, and behave themselves quietly according to the Established Laws of the Land, what good Reason can assign for persecuting such for their Religion ?

Con. You have not read the first and second Canon, Neighbour, which tells you the King is the highest Power under God in *Can. 1.* and that Causes Ecclesiastical, *Can. 2.*

Non. Neighbour, Pray take an answer to this from Learned *Brentius 1 Cor. 3.* No man hath power to make or give Laws to Christians, when to bind their Consciences ; for willingly, freely, and uncompelled, with ready desire, and chearfull mind, must those that come, run unto Christ.

Con. I perceive either you have not read our second Canon, or forgot which is, *Whoever shall affirm that the King's Majesty hath not the Power and Authority in Causes Ecclesiastical that the godly Kings had of the Jews, and the Christian Emperors in the Primitive Church, &c. Let him be Excommunicated, ipso facto.*

See a Book published in his Majesty's King James his time, Entituled Persecution for Religion, Judged & Condemned.

Non. You must know that the Kings of Israel had never power from God to set up any thing in and for the service of God, but that only which was commanded by God, *Deut. 4. 2.* no not so much as the manner of any Law, *Numb. 15. 16. & 9. 14.* and his Majesty King James acknowledgeth in his speech at *Parliam. Anno 1609.* that the Church, after the Establishing of it by Miracles in the Primitive Church, was ever after to be governed within the limits of his revealed Word, and further saith in his Apology to the Oath of Allegiance, *pag. 48.* *There is no earthly Monarch over his Church, whose word must be a Law ;* he saith further, *Christ is his Churches Monarch, and the Holy Ghost his Deputy ;* alledging, *Luke 22. 25.* *The Kings of the earth bear Rule one over another, but it shall not be so among you.* And further, *Christ,* when he ascended, did not St. Peter with them, to direct them in all truth, but *Christ* promised to send the holy Spirit to them for that end, whereby it evidently appeareth, his Majesty challengeth no Authority over the Church, but labouring to overthrow that abominable Exaltation of the man of sin in the Roman Profession.

Con. We have the word of Christ for it, That 'tis lawful to compel persons to come to worship, *Luke 14. 23.* *Non.* 'Tis true Christ saith to Ministers, *Compel them to come, &c.* But wherewith doth he compel them

no temporal Sword ; he compelleth them by sound Arguments, and
 the *edged Sword of the Word*, Heb. 4. 12. or as *Luther* saith, *By preach-*
the Law unto them, or shewing them the necessity of Christ for their sinners.
 Christ taught his Disciples, where-ever they went to Preach, *Luke 10.*
 they would not receive them, all they should do was, *To shake off the dust*
from their feet for a testimony against them, Mat. 10. 14. which accordingly
 was practiced, *Act. 13. 51. 18. 6. &c.* He never taught them to pull the
 contrary minded out of their Houses, to put them in Prison, to confiscate
 their Goods, nor banish them to the ruine of themselves, Wives, and
 Children. This was *Saul's* course before Converted, to persecute the
 Church, *Act. 9. 1.* Christ taught his Disciples, *Luke 9. 53, 56. That he came*
not to destroy mens lives, but to save them ; when the two Disciples would have
 sent fire from Heaven to have destroyed the *Samaritans* for not recei-
 ving him. Christ taught by his Apostles, and so all his Ministers, *To wait*
the contrary minded patiently, if at any time God would give them Re-
pentance to the acknowledging the Truth, 2 Tim. 2. 24, 25. and not to pre-
 vent their Repentance by seeking their Ruine. This is like the Council
 held in *Pope Innocent's* time, 1215. in which Council was present two
 Archbishops, 70 Archbishops Metropolitans, 400 Bishops, 12 Abbots, 80
 conventual Priors, the Legares of the Greek and Roman Empire, besides
 Embassadors and Orators of the Kings of *Jerusalem, France, Spain,*
and Cyprus. In this Council it was Decreed, That all Hereticks, and
 who do in any Point, resist the Catholick Faith, should be Condemned, &c.
Bacon in his *Reliques of Rome* printed, 1563. 'Tis a good saying of
 the Ancients, *It agreeth both with humane Equity, and natural Reason,*
every man worship God uncompelled, and believe what he will ; for another
Religion or Belief, neither hurteth nor profiteth any man, neither lessem-
eth any Religion to compel another to be of their Religion, which willingly
freely, should be embraced, and not by Constraint ; for as much as the Offer-
ing is required of those that freely and with a good will offered, and not
the contrary.

Pray neighbour consider, what *Hillary* against *Auxentius* saith,
 Christian Church doth not Persecute, but is persecuted ; and lamen-
 it is to see the great folly of those times, and to sigh at the foolish opi-
 of this world, in that men think by human aid to help God, and
 worldly pomp and power to undertake to defend the Christian
 Church ; I ask of you Bishops, what help used the Apostles in the pub-
 of the Gospel, with the aid of what power did they preach Christ,
 converted the Heathen from their Idolatry to God, when they were
 bound and lay in Chains, did they give any thanks to God for any

Dignities and Favours received from the Court, or do you think that Paul went about with Regal Mandates, or Kingly Authority, I mean Earthly ones to gather and Establish the Church of Christ, sought he protection from Nero, Vespasian, &c. But now alas, humane help must assist and protect the Faith, as if Christ by his power were unable to do it.

Con. Come to Church, and you shall not be molested nor troubled.

Non. If you do persecute us for our Conscience, I hope God will give that Grace which may enable us patiently to suffer for Christ's sake; for that seeks to defend or preserve himself from Persecution, by taking up the temporal Sword; He is either one that believes there is no such Reward is mentioned in *Matth. 5.* to those that patiently suffer, or unwise to reject the opportunity of getting it. But herein all men may see you seek your own glory, and not God's, nor my Salvation.

Con. How doth that Appear neighbour?

Non. Thus, If you sought God's Glory and my Salvation, then you would not threaten me with punishment, and make that a motive to bring me up to come to Church, *But with meekness and patience endeavour to satisfy my conscience from the word of truth: for this is the duty of a minister of Christ, 2 Tim. 2. 24. That, so I may come with a willing mind, so shall be accepted, 2 Cor. 8. 12.* But if by threatening me with Punishment, as Imprisonment, Banishment, Confiscation of Goods, &c. you cause me to bring in my Body, and not my Spirit and Soul; so shall I come near to the Lord with my lips, when my heart is far from him; which God accounteth vain Worship and Hypocrisie. Hence it doth appear plainly, you seek not God's Glory, nor my good, but your own glory.

Con. I perceive what you aim at, you would have none brought to Church but such as come freely, and so should every man worship God himself pleaseth.

Non. Your Conclusion I deny, that is, That every man should worship God as himself pleaseth; For I acknowledg, as there is but one God, there is but one way of worshipping him, the Rule of his Word: Yet I affirm, That none should be compelled to worship God by a temporal Sword, but such as come willingly, and none can worship God to acceptance but such.

Con. Pray neighbour let me hear you prove that if you can.

Non. I prove it thus, *John 4. 24. saith, God is a spirit, and those that worship him, must worship him in spirit and in truth.* Here we see what worship God requireth, viz. That we worship him with our soul, and according to the truth of his Word. Secondly, *Heb. 11. 6. saith, Without faith it is impossible to please God.* And *Rom. 14. 23. Whatsoever is not of faith*

These Scriptures prove most evidently, That w^h in, worshipping God, although it were undoubtedly true, I m^{ay} offer it unto God, for it is displeasing unto him, and a sin against him. Then all the Rites and Ceremonies of the Church if they cannot be deduced from the Holy Writ, signifie nothing to you, it seems, be they so decent, and stir up never so much to Devotion, and also preserve order.

Con. I would have a wiser man than my self answer this Question; Pray your Neighbour read Dr. Owen his brief Instruction into the Worship of God, pp. 217, to 500. *All acceptable Devotion in them that worship God, is the Effect of Faith, which respecteth the Precepts and Promises of God alone.*

Con. Pray what do those Rites and Ceremonies signifie in the Church?

Con. They tend mightily to the furtherance of the Devotion of the Worshippers.

Con. What carnal or natural Affection may be excited by them, as when they may inflame themselves with Idols, *Isa. 57.* or what outward obligation they may direct unto, or excite, is uncertain; but that they are means of stirring up the Grace of God in the hearts of Believers, or of increasing or strengthening their Faith appears, because they are not the effect of God's own appointment, no Devotion is acceptable to him but that proceedeth from him, and is an Effect of Faith, for without Faith it is impossible to please God. These things therefore being destitute of Divine Authority, can in no way further the Devotion of the Worshipper, and to suppose such things to further our zeal, and yet God not to ordain them, is a reflection on the Wisdom and Care of God towards his Church, and on the other hand to extol man's wisdom above what is meet to be ascribed to him.

What other Reason have you for those Rights and Ceremonies in the Church?

Con. They render the Worship of God comely and beautiful.

Con. 'Tis most evident that the Worship of the Old Testament for the glory and ornament of outward Ceremonies, and the splendor of their oblation, far exceeds and excels that Worship which God Commands, as suitable to the simplicity of the Gospel, and yet the Apostle, when he compares the one with the other, prefers this of the Gospel for the glory, excellency, comeliness of it, unspeakably above the Ministration of the Law. See 2 Cor. 3. 7, to 11. which manifesteth that these things have no respect to outward Rites and Ceremonies, but in the Churches Relation to God in Christ; the liberty and boldness of the Worshipers to enter into the holy place, unto the Throne of Grace, under the Ministry of their merciful and faithful High-priest.

What

Dignities and Favours you assign for the observation of those Ceremonies
went on. They are great preservers of Order in the Celebration thereof.
ones on. Neighbour, you are to know all Order consisteth in the due ob-
from on. The Rules of Action are either Natural, or of Civil
te. of Rule; The Rules of Action are either Natural, or of Civil
social Appointment; both these take place in Religious Worship; the
Institutions or Commands of Christ containing the substance of that Wor-
ship, and in their observation principally consisteth the order of it, be-
whatsoever is of Circumstance in the performing of them, not capable
special determination, is left unto the Rule of moral Prudence, but
super-added Ceremonies doth not belong to the Institution of Worship,
nor unto those Circumstances whose disposal falls under the Rule of mor-
al Prudence; therefore they are altogether needless and useless in the
Worship of God; it doth not nor cannot add any thing to the due order
of Gospel Worship; and albeit there are not particularly and expressly for-
bidden, for it was simply impossible that all instances wherein the wit-
man might exercise his invention in such things should be reckoned
and condemned; yet they fall directly under those severe Prohibitions
which God hath reckoned to secure his Worship against all such additions
unto it, *Deut. 4. 2. Jer. 7. 31. Chap. 19. 5.* The Papists say indeed, that
Additions corrupting the Worship of God, are forbidden; but such
farther adorn and preserve it, are not so: Which implies a Contradiction
for whereas every Addition is principally a Corruption, because it is an
Addition under which notion it is forbidden; neither will that help them
to say the Additions which they make belongs not to the substance of the
Worship of God, but the circumstance of it, whereas every circumstance
observed Religiously, or to be observed in the Worship of God, is of the
substance of it, as all the Ceremonial Observations of the Law, which were
under the Prohibitions of adding, as much as the most weighty things
whatsoever.

Con. All your Arguments, Neighbour, will not secure you, if you
come not to Church.

Non. Is this to observe the Golden Rule, to do as you would be done by Neighbour, would you take it well at any mans hands to be persecuted for Conscience sake.

Con. I hold the Truth, there is no fear of Persecution on me.

Now, King James saith in his Exposition on Rev. 20. printed 1581. The compassing of the Saints and besieging of the beloved City, declareth unto us a certain note of a false Church, to be Persecution, for they come to seek the Faithful. The Faithful are those that are sought; the Wicked are the Besiegers.

Faithful are besieged. But what think you, Neighbour.

Apostles hold the Truth, yet who more persecuted than they.

Non. But Neighbour, I would ask you one question, What think you of the Doctrine of the Church of Rome, who teach that it is lawful to communicate Heretick Kings, and that all Kings deposed by the Pope or Subjects owe them no Allegiance; and that 'tis lawful for the Subjects to Murder their Princes so Excommunicated.

Non. I abhor this Doctrine, and all our Synod and whole Clergy.

Non. I hope you do, and so shall I, I hope, as long as I live; But pray consider whether you do not cry out against others for that you are guilty of your self. You cry out against the Pope and his Associates, for Excommunicating Princes, for their difference in Religion, yet you do the same to others for being contrary minded in Religion. So you cry out against this accursed Doctrine of the Pope, which teacheth Subjects not to be obedient to their Prince that is Excommunicated, and that it is Lawful to murder such a one; Yet do not some of you teach Princes the same thing (that is not that Doctrine to be abhorred) not to protect their Subjects, who are Excommunicated by them, and all upon the account of Conscience, forbidding them either Law or Justice, nor to bear Testimony in any Court. Is this to do as we would be done by? What think you Neighbour, would not a zealous Papist, or one zealous of your Church, think it against the Golden Rule; to be compelled to worship God in that way they have no Faith in? Pray hear what Stephen King of Poland saith, *I am not of Men, nor of Consciences; A Commander of Bodies, not of Souls*, Pray hear his Majesty King James's Speech at Parliament, 1602. he saith, *It is the Rule in Divinity, that God never loves to plant his Church by violence and blood, &c.* and in his Highnesses Apol. pag. 4. speaking of such Papists who took the Oath, thus; *I gave a good Proof that I intended no Persecution against them for Conscience Cause, but only desired to be secured for Civil Obedience, which for conscience Cause they were bound to perform.* And pag. 60. speaking of Blackwell the Arch-Priest, *It was never my intention to lay any burden on the Arch-Priests Charge, as I never have done for any Cause of Conscience, &c.*

Non. If freedom of Religion should be granted, there would be such divisions as would breed Sedition and Innovation in the State.

Non. When you know not what to say, then you run to Conceits and imaginations of Sedition and Innovation, &c. but for Answer, let it be considered, *Christ our Saviour, who is Prince of Peace*, Isa. 9. 6. and not of Sedition, hath taught *Luke 12. That he came not to send peace on the Earth, but to divide five in one house, two against three, and three against*

Dignities and Favors *of the Son, &c.* And a Mans Enemies are them of his own Household went *See* is that the fire of such division should be kindled, where we see the Prince of ones difference in Religion, by preaching the Gospel, which some receive as the way from unto Life, others refuse it, and so become enemies unto the truth.

Behold the Nations where freedom of Religion is, as in *Holland, &c.* Are there any flourishing Nations under the Heavens, many sort of Persecutions are there, yet no treachery, no treason, no kind of hinderance at all of any good, but much prosperity doth abide.

3. This is no new thing to grant those of a contrary mind, and to live peaceably among. *Abraham* abode among the *Cananites* along time, yet contrary to them in Religion, *Gen. 12. 10.* and *16. 3.* Again, He sojourned in *Gerar*, and King *Abimelech* gave him leave to abide in the Land, *Gen. 20. 21, 31. 34.* *Isaac* also dwelt in the same Land, yet contrary in Religion, *Gen. 26. 34.* *Jacob* lived almost twenty years in his Uncle *Labans* House, yet differed in Religion, *Gen. 29. 25.* The People of *Israel* was 430 years in the Land of *Egypt*, and after 70 years in *Babylon*, yet differed in Religion from the state.

Pray weigh well what the King of *Bohemia* hath written; one may clearly discern with him, and as it were touch with his Fingers, that according to the verity of Holy Scripture, a Maxime heretofore held by the Doctors of the Church, That Mens Consciences ought not to be violated, urged or constrained; and whensoever men have attempted any thing in this violent course, whether openly or by secret means, the issue hath been pernicious, the cause of wonderful innovations, in the principallest and mightiest Kingdoms and Countries all Christendom, &c. And further, he saith so, that once more we do protest before God and the whole World, that from this time forward, we are firmly resolved not to persecute or molest: or suffer to be persecuted or molested, any person whosoever, for matters of Religion, nor not them that profess themselves to be of the Roman Church, neither to molest or disturb them in the exercise of their Religion, so they live conformable to the Laws or Statutes, &c.

Con. I pray Neighbour what evil could you commit if you should come to our Church, there is no question but you might do much good there.

Non. If I go I must go as being verily perswaded I do well, which that I cannot do, because you do not duly administer the Sacraments according to Christs Ordinance, which I say Article the 19. belongeth to a true Church.

Secondly, If I go doubting, whether I do well or no, then I sin, because God saith, *Whoever is not of Faith is sin*, *Rom. 14. 23.* If you should say to do it doubtingly is no sin, you make God a liar, who saith it is.

Con. Certainly Neighbour to force a man to worship God, can be no evil but good, nor vice but a vertue.

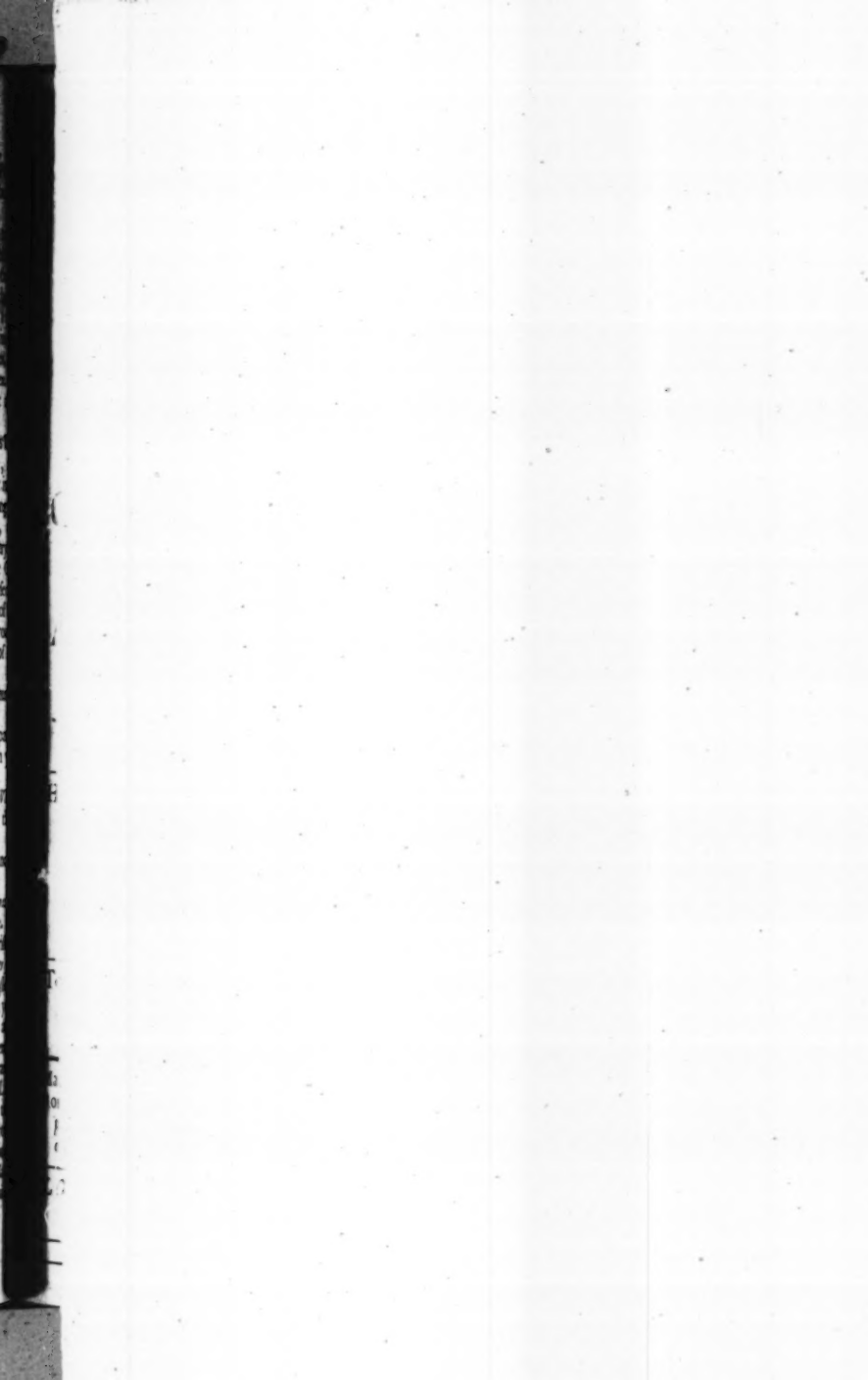
Non. The way God Almighty appointed his Officers for the conversion of Kingdoms and People, was Humility, Patience, Charity, &c. saying, *I send you forth as sheep in the midst of wolves*, *Mat. 10. 16.* He did not say, *I send you forth as Wolves in the midst of Sheep*, to kill, devour, impair all unto whom they were sent. Again, verse 17. *They to whom I shall send you will deliver you up unto Councils, and in their Synagogues; they will scourge you, and to Presidents and Kings you shall be led for my sake.* He doth not say, you whom I send shall deliver the People, whom I ought to convert into Councils, and put them into Prisons, and lead them to Presidents Tribunal Seats, and make their Religion Felony and Treason. Again, ver. 12. *When ye are brought into the House salute it, saying, Peace be to this House.* He doth not say you shall send Puritans to ransack and spoil the House. Again, *John the 10.* The good Shepherd he giveth his Life for the Sheep, the Thief cometh not but for to steal, kill and destroy. He doth not say the Thief giveth his Life for the Sheep, and the good Pastor he cometh not but for to steal and destroy.

Thus Neighbour I have answered your Queries as well as I can, and given you the best Counsel I am able, hoping I have had some assistance from God, as I confess I have had from Him in those several Collections which I have made out of several Authors, which if it do contribute any thing to your satisfaction and advantage, let God have the Glory, &c.

Farewel Neighbour.

F I N I S.

ERRATA. Page 12. *Like* Read ingrafting and initiation.



REASON
FOR
SEPARATION
From the COMMUNION
OF THE
Church of England

AND THE
UNREASONABLENESS
OF
PERSECUTION

Upon that Account,

Sobberly Debated, in a Dialogue between
a Conformist, and a Nonconformist (Baptist).

By H. C.

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SOME
REASONS
FOR
SEPARATION
From the COMMUNION
OF THE
Church of England, &c.

BEING

A Discourse, Dialogue-wise, between two Neighbours
a Conformist, and a Nonconformist (Baptist;) about some
Points of Religion, and Matters of Conscience.

Con. **N**eighbour Why do you not come to Church?

Non. I hope Neighbour I shall make Conscience of the
Duty as long as I live—but pray Resolve me what a Church
is, and where the true Church of Christ is, for there
I would go.

Con. I will do the best I can to help you in this weighty Question; the
word for Church is sometimes taken for any Convention of Men, as well Profane

Ecclesiastical, so the Profane Assembly is translated in *Acts* the 19. 32. from *Synagoga* Church, or *Ecclesia*; but to resolve your self about a true Church, read the 139 Canon in our Book of Constitutions and Canons Ecclesiastical, says thus, *Whosoever shall hereafter affirm, that the Sacred Synod of this Nation in the Name of Christ, and by the Kings Authority Assembled, is not the true Church of England by Representation, let him be Excommunicated, &c.*

Non. Who Neighbour denyeth them to be by Representation the true Church of England, but you know my Query was for a Church of Christ; for ere I am designed.

Con. If this be your Query, you are answered to Satisfaction I hope, by the Institution you have in our Book of Articles about a true Church of Christ.

Article the 19th it is thus defined: *The Visible Church of Christ is a Congregation of Faithful Men, in the which the pure Word of God is Preached, and the Sacraments duly Administred according to Christs Ordinance in all those things that of necessity are requisite to the same.*

Non. I can find but little fault with this Definition, but pray Neighbour read Dr. Owens Definition of a Church of Christ in his brief Instruction in the Worship of God and Discipline of the Church. Page 77. Question the 19th. Some Sober Christians do think that is a more full Definition; you have it thus.

Quest. What is an instituted Church of the Gospel?

Ans. A Society of Persons called out of the World, or their natural worldly State, by the Administration of the Word and Spirit, into the Obedience of the Faith or the Knowledge of the Worship of God in Christ, joynd together in a Holy Bond, or by Special Agreement for the Exercise of the Communion of Saints in the due Observation of all the Ordinances of the Gospel.

Con. I think all the difference between us is, that the Doctors Definition smells a little of Independency and Churches Congregational, but we are for a National one.

Non. I conceive Neighbour if you would but stand to your own Definition of a true Church, you must deny a Church National; for you say a true Church is a Company of Faithful Men, &c. and you do not suppose the whole Nation to be such; I humbly Conceive. Do you suppose Neighbour the Church of England to be in all Points according to their own Definition of a true Church of Christ?

Con. I do verily believe they are such.

Non. How shall one be satisfied, that your Church doth Administer the Sacraments according to Christs Institution, or as you say, duly Administer them.

Con. By comparing our Principles and Practice with the Sacred Word.

Non. Then

Non. Then your Church doth profess the Holy Scriptures to be the Rule of Faith and Manners.

Con. You may see that to be the Determination of the Synod in Article 6th, of the sufficiency of the Holy Scriptures for Salvation. *Holy Scriptures containeth all things necessary unto Salvation, so that whatsoever is not read therein, nor may be proved thereby, is not to be Required of any Man that it should be believed as an Article of the Faith, or be thought requisite, or necessary to Salvation.* Read Article the 20th. *The Church hath Power to Decree Rules or Ceremonies and Authority in Controversies of Faith, and yet it is not lawful for the Church to Ordain any thing that is contrary to Gods Word Written, neither may so Expound one place of Scripture, that it be Repugnant to another; where although the Church be a Witness and a Keeper of Holy Writ, yet as it ought not to Decree any thing against the same, so besides the same ought it not to enforce any thing to be believed for necessity of Salvation.* Read also Article 21, which is the same effect.

Non. I like all this very well Neighbour, that your Church doth profess Gods Word to be the only Rule of a Christian, in Faith and Practice; if it can be made appear, that your Church doth practise as she determines, I will quickly be a Member of the same Church with you.

Con. I do make this appear, fully by our due Administration of the Sacraments, according to Christs Ordinance.

Non. Pray Neighbour what are the Sacraments, and how many are there think you?

Con. There are but two, Baptism and the Lords Supper, so we assert in our Book of Articles. See Artic. 25. in this we oppose the Church of Rome, who maintains seven, (five more than we) viz. Confirmation, Penance, Ordination, Matrimony, and Extream Unction, these have not the like Nature of Baptism and the Lords Supper, for that they have not any Visible Sign or Ceremony Ordained of God.

Non. I like this Answer well, but are those two Sacraments duly Administered in your Church according to Christs Ordinance?

Con. Yea Neighbour, that I affirm, if we pitch upon Baptism, that blessed Ordinance, you will see our Articles do Correspond with the Sacred Word for Faith and Repentance is required by Holy Writ of the Person Baptized. *Mark 16. 16; 3 Matt. 7. 8. Acts 36, 37, 38, 39, 40. chap. 2. 37, 38.* And we do the same in our publick Catechism, *Ch. Cat.* where it 'tis asserted, that Repentance, whereby we forsake Sin, and Faith, whereby we stedfastly believe the Promises, are Required in every one that is to be Baptized. It also further appeareth from our 27th Article, where 'tis thus said, *Baptism is only a Sign of Profession and Mark of difference whereby Christian Men are*

ed from others that be not Christened, but it is also A SIGN OF REGENERATION or New Birth, whereby as by an Instrument, they that receive Baptism RIGHTLY, are grafted into the Church, the Promises of the Forgiveness of sin, and of our Adoption to be the Sons of God by the Holy Ghost, are Visibly sealed and Sealed, Faith is Confirmed, and Grace Increased by Vertue of Prayer to God. Read Artic. 25, to the same purpose.

Non. I am well satisfied now, that your Principles in this Respect is Consonant to Gods Word: But the next Question I would ask is this, Whether Practice and Principle doth Correspond and Agree?

Con. Do you think we speak words in Hypocrisy, I am sorry Neighbour to you ask a Question hath so little Charity in it.

Non. I desire Neighbour to put on Charity, the Bond of Perfection; but the reason I ask this Question, is, because I am informed by them that know your Church well, that your Church doth Baptize little Infants which by your own Acknowledgment in your publick Catechism, (*Ch. Cat. Children*;) can neither Believe nor Repent, and Dr. Taylor Bishop of Down in his *Lib. of Proph.* 19. doth confess, that an Infant is not capable of believing.

Con. You are mighty exact Neighbour.

Non. So we ought to be in the things of God, as you say in your 20th Article 'tis not lawful for the Church to Ordain any thing contrary to Gods Word, &c. You know Moses was to make the Tabernacle according to all he saw in the Mount; and all that add to or diminish from Gods Word, are punished with the blotting of their Name out of the Book of Life, and all the Plagues Written in Gods Book, to be added unto them, *Revelat. 22.*

19.

Con. Though the Children by Reason of their tender Age cannot Repent or Believe, yet this is supplied by their Sureties.

Non. Can you prove this practice of Sureties out of Holy Writ; for your 19th Article doth say, though the Church hath power to Decree Rights or Ceremonies, and hath Authority in Controversies of Faith, yet it 'tis not lawful for the Church to Ordain any thing contrary to Gods Word.

Con. I confess I cannot prove it from Holy Scripture, but it hath been an ancient and Laudable Practice of the Church, for we find it in the 6th Cen. *Pantheonius*. Lib. 16. in *Justiniano*: That Gossips were appointed to all that were Baptized; and that 'twas the custom when the Children of Princes or Potentates were Baptized, that Bishops should be the Sureties or Gossips. 6th Cen. 6. p. 333. so in the 7th Cen. and downward.

Non. You have much forgot your self Neighbour, for in your 19th Article the Definition of a true Church, you assert in it, the Sacraments are Administred according to Gods Ordinance, but you cannot prove the use

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use of Sureties at Baptism from Gods Word, as Gods Ordinance. Pr
Neighbour what is the Consequence.

Con. You will say that we are not a true Church.

Non. You do not yet hear me say so, be not so quick; will you be please
to read what Dr. Taylor saith of Gossips in his Lib. of Proph. p. 237. one o
your own Church, *I know (saith he) God might if he would, have Appointed*
Godfathers to give answer in behalf of Children, and to be Fidejussors for them
but we cannot find any Authority or ground that he hath; and if he had, tha
tis to be supposed he would have given them Commission to have transacted
the Solemnity with better Circumstances, and given Answers with more truth
for the Question is asked of believing in the present, and if the Godfathers
answer in the name of the Child, I do believe it is notorious, they speak
false and ridiculous, for the Infant is not capable of believing, and if he
were, he were also capable of Dissenting; and how then do they know his
mind? and therefore saith he, *Tertullian and Gregory Nazienzen gave advice,*
That the Baptism of Infants should be deferred, till they could give an account of
their faith.

Con. Then you would have none baptized till they could give an account
of their Faith.

Non. Not one, for your publick Catechism saith; *Repentance and Faith*
is required in every one that is baptized.

Con. Baptizing of Children is a very Ancient and Laudable Practice of
the Church, therefore to be continued, Are we wiser than our Forefathers?

Non. If it be never so Ancient, if it have not the Stamp of Holy VVrit,
your 20th Article Condemneth you; for it saith, *'Tis not lawful for the*
Church to Ordain any thing contrary to Gods Word: And for its Antiquity, you
cannot reach to Christ, nor his Apostles, for it was not practised, or hardly
heard of, 'till about three or four hundred years after Christ, and in the fifth
Century, it received its Sanction by the Decrees of Popes and Councils. And
saith Doctor Taylor in his Book of Prophecies, pag. 237. *The truth of the busi-*
ness is, as there was no Command of Scripture to oblige Children to the suscepi-
on of it (meaning Baptism) so the necessity of Padobaptism was not determined in
the Church, 'till the Canon that was made in the Milevitan Council a Provin-
cial in Africa. I grant (saith he) it was practised in Africa before that time,
and they or some of them thought well of it (though that is no Argument for us to
think so) yet none of them did ever pretend it to be necessary, or to have been a
Precept of the Gospel. St. Austin was the first that ever Preached it to be ne-
cessary, and it was in his heat and anger against Pelagius, who had so warn-
ed and chafed him, that made him innovate herein. This Council of Mile-
tane, or Milevitan, was Celebrated by 92 Bishops, Auselm the Popes Legate
and

and *Austin*, presiding in the fifth year of *Arcadius*, and first of Pope *Innocentius*, in the year from our Saviour 432. as *Magdeburge*, Century the fifth, pag. 835. The occasion of this Council is expressed to be about the difference that had happened about *Pelagius*, *Celestinus* and *Austin*, and others, respecting Original sin, Baptizing Children. The Canon of this *Milevisan* Council is, *That it is our will, that all that affirm young Children receive everlasting life, albeit they be not by the Sacrament of Grace and Baptism renewed, and that will not that young Children that are newly born from their Mothers Womb, shall be baptised to the taking away of Original Sin, that they be Anathematized*: Which Decree, with the rest, was transmitted to Rome to Pope *Innocentius* for his Apostolick Confirmation in their large Letter, pag. 841. which with a ready mind he performs accordingly, by his Decretal Epistles expressed at large, pag. 845. Afterwards the fifth General Council at *Carthage*, in the year 416. after the *Milevisan* Council fourteen years, they did Decree to the same purpose: *We will, that whosoever denieth that little Children by Baptism are freed from Perdition, and eternally saved, that they be Accursed*: which Decree was by *Austin*, and 70 Bishops, in their Letters transmitted to the same Pope *Innocentius*, for his further Ratification, and that Pope *Innocentius*, in these *African* Councils, was the first that ever enjoined the necessity of this practice, is further confirmed to us by *Wilfrid Strabo*, who tells us, that Children were baptized according to the Decrees of the Council of *Carthage*, for the taking away of Original Sin, which was not before practised. *Luther* saith, it was not determined 'till Pope *Innocentius*. And *Grotius* on his Annotations on *Matt.* 19. saith it was not enjoined 'till after that Council at *Carthage*, which Canons of Pope *Innocentius*, was afterwards confirmed by Pope *Zosimus*, and afterward by Pope *Boniface* that succeeded *Zosimus*, as appears in *Cod. Can.* cap. 110. *Aff.* cap. 77, & c. *de consecrat. distinct.* Thus you see, Neighbour, the Antiquity of Infant-Baptism not so old in a way of Confirmation of it, as Believers Baptism, by above four hundred years; commanded by Christ, and Ratified and Confirmed when the Holy Ghost came on our Saviour at his Baptism, in the River of *Jordan*, by *John Baptist*, when he was about thirty years of Age.

Con. 'Tis much more likely that you who are illiterate men should err, than our Learned Synod, therefore, for my part, for all your long Harangue about Popes and Councils, I must be for Infant-Baptism.

Non. Neighbour, you begun well, but you conclude not so: you told me at first, out of Article 19. *That the true Church was a company of faithful men, wherein the Word of God was truly Preached, and Sacraments duly Administred according to Gods Ordinance*; and from Article 20. *It is not lawful (you told me) for any Church to Ordain any thing contrary to Gods Word.* We have in-

sisted

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fisted upon one Sacrament [*Baptism*] which you rightly profess; but when we come to compare your Principle and Practice together, they are diametrically opposite, for you have neither a right Subject, nor a right Manner of Administration, according to Gods Word, which your Article saith, no man hath power to Ordain any thing contrary unto. Now you finding you cannot reconcile your Principle and Practice, you labour to evade the Argument, by telling me, your Synod are and were Learned men, and not so likely to err as we that are illiterate. Pray consider whether this kind of arguing will leave you, pray Neighbour, VVhy do not you own a Purgatory? for there are Learned men assert it. VVhy deny you Transubstantiation? Or that the Pope is Christs Vicar upon Earth? Learned in the Church of Rome maintain it. VVhy deny you seven Sacraments, Invocation of Saints, and Worshipping of Images, seeing so many great Scholars defend the same?

Con. We cannot own these things with them, though never so Learned because they are Repugnant to the Word of God.

Non. And some say the same of your Baptism and Gossips, though your Synod be never so Learned, being Repugnant to Gods VVord, they cannot own it.

Con. I remember one thing, Neighbour, you said even now, as we had no right Subject in Baptism, so we did not rightly Administer it: Pray what do you call the right manner of the Administration of Baptism.

Non. Not a little VVater sprinkled upon the face, that is Rantism, no Baptism, but Baptism is a Dipping the Person in the VVater, so as it may be covered.

Con. How prove you that, Neighbour?

Non. I will prove it from the nature of the *Greek word* [*Baptizo*] which in our *Lexicons* and Learned Criticks, with one consent, do tell us, doth signify to Dip. *Grotius* tells us it signifieth to Dip over Head and Ears. *Vossius* that it implieth a VVashing the whole Body. *Leigh*, in his *Critica Sacra*, in proper and native signification is to Dip into VVater, or to Plunge under VVater; for which he cites those Scriptures where it is so used *Matt.* 3. 6. *Acts* 8. 38. *Salmatus* in his Book *de Prim Papa*, pag. 139. saith, It is no Baptism they give unto Children, but Rantism.

Con. Suppose it should be as you say, it is but a circumstance, and 'tis no Essential to Salvation.

Non. You need not say suppose, nor in the least question the truth of it for your own Church doth say the same in the Book of Divine Service, y^e shall dip the Child; sprinkling is added, in case of weakness, and for an Accommodation to this Practice; the Synod by an Ecclesiastical Can. 81. hath instituted that Fonts should be in every Church; and thy Synode doth further

firm this, in Can. 30. you have these words, *When the Minister dipping the*
into the Water, &c. and Doctor *Jer. Taylor* in his Rule of Conscience.
 Ca. 4. if you would attend to the proper signification of the Word,
Baptism signifies Plunging in Water, or dipping with washing. So Bishop
in his Apology, p. 308. brings the Council of Worms, determining
 manner of Baptism, viz. *That the dipping into the Water is the going down*
Hell, (or the Grave) and that coming out of the Water, is the Resurrection.
Diodate Annot. on Rom. 6. 4. *Grotius* on the same, *Davenant* on Col. 2. 12. do
 dipping to have been the right in Christs time. And the Church of Rome
 confess by a Learned Pen, the *Marquess of Worcester* in his *Certam. Relig.*
 that he changed dipping the Party Baptized over Head and Ears into *sprink-*
upon the Face; nor until the third Century, we find not any that upon any con-
 version did admit of sprinkling. The first we meet with is *Cyprian* in his Epist.
Titus. 1. 4. Ep. 7. where he pleads for Baptizing the Sick, by sprinkling and not
 dipping or pouring, called the *Clinical Baptism*. *Magd. Hist. Cent.* 3. c. 6.
 26. As also for the sprinkling of new Converted Prisoners in the Prison
 house, and which by Degrees afterwards they brought in use for sick Chil-
 dren also; and then afterwards all Children. And whereas, you say it is but
 Circumstance: Remember God is so wise in his Institutions about his Wor-
 ship, that there is no adding thereto nor taking therefrom, or changing the
 manner without great Reflection upon the Law Maker. Pray consider Neigh-
 our seriously, what Indignation the Lord had towards them which Trans-
 gressed in outward Ordinances. *Nadab* and *Abihu* offering strange Fire which
 the Lord commanded not; a Fire went out from the Lord which destroyed
 them. *Levit.* 10. 1, 2. the Men of *Bethshemesh* looking into the outward Ark
 which God had forbidden, the Lord slew fifty thousand threescore and ten of
 them. *1 Sam.* 6. 19. *Uzza* of a good intent leaning his Shoulder to the same
 Ark, the Lord slew him; *1 Chron.* 13. 7. 10. because not according to the due
 order. *15 ch. 2.* *Uzziah* the King offered up outward Incense which God com-
 manded to be done only by the Priests, the Lord smote him with a Leprosy
 to his Death. *2 Chron.* 26. 16. 20, 21. We ought to be very exact in all things
 relating to the Worship of God. See Doctor *Owen's* brief Instruction in the
 Worship of God. p. 12, 13.

Con. Pray what plain Scripture can you show me for this; that dipping is
 the proper way of Administering *Baptism*, and not sprinkling.

Non. Neighbour I am willing to inform you if you are willing to be infor-
 med, and so far as your sixth Article affirmeth, whatsoever is not read in
 Holy Scripture, or may be proved thereby, is not to be required of any Man;
 think your Request is very Pertinent, pray read those few Scriptures seri-
 ously, and the Opinion of the Learned upon them.

First,

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First, in the story of Christs Baptism, we read, *Mat. 3. 3.* that he came from *Gallilee* to *Jordan* unto *John*, to be Baptized of him, and When he was Baptized he went up straightway out of the Water. Learned *Cajetan* upon the place, saith, Christ ascended out of the Water therefore Christ was Baptized by *John*, not by sprinkling or pouring Water upon him, but by immersion; that is, by dipping or plunging into the Water. *Musculus* on *Mat. 2.* calls Baptism dipping, and saith the Partys Baptized were dipped not sprinkled.

A Second Scripture Considerable, is that of *John 3. 23.* and *John* Baptizing in *Anon* near *Salem*, and the Reason why he pitched upon that place was, because much Water was there. Saith *Piscator* upon the place this is mentioned to signifie the Ceremony of Baptism which *John* used dipping or plunging the whole Body of Man standing in the River, which he saith, Christ being Baptized of *John* in *Jordan*, is said to ascend out of the Water.

A Third Scripture is in *Acts 8. 36. 38.* And they went on their way and came unto a certain Water, and the Eunuch said, see here is Water, and they both went down into the Water both *Philip* and the Eunuch, and he Baptized him, and when they were come up out of the Water, &c. Upon which place *Calvin* saith, we know what fashion the Ancients had to Administer Baptism; For they plunged the whole Body into Water: The use is now (saith he) that the Minister casts few drops of Water only upon the Body or upon the Head.

A Fourth Scripture we shall mention is, *Rom. 6. 4.* Buried with him in Baptism where the Apostle Elegantly alludes to the Ceremony of Baptizing in Death and Resurrection. *Cajetan* upon the place saith thus, we are Buried with him by Baptism unto Death. By our Burying he declares our Death from the Ceremony of Baptism, because he who is Baptized is put under the Water, and by this carries a Similitude of him that is Buried, who is put under the Earth; now because none are Buried but Dead Men, from this we see that we are Buried in Baptism we are assimilated to Christ Buried: O when he was Buried.

Con, Say you what you will or can, our Church doth own Baptism as an Ordinance of Christ, and in it we use the very form of Words given in Commission, *Mat. 28. 18, 19.*

Non. Is it Christs Baptism because you retain the same form of Words Christs Commission. The Conjurers used the same words the Apostles did *Acts 19. 13.* And we adjure you by the Name of *Jesus*, &c. Yet abominable was their action, though Water be used, a form of Words; yet if all are not used according as Christ hath appointed, 'tis not Christs Ordinance, but to be cast away as Execrable: And whereas you say you own Baptism, I know

in the Word Baptism, as in your 25th Article ; but yet you practice *Ran-*
sprinkling, instead of dipping ; and I am sure this is quite contrary to
 His Majesties Command in His Declaration before the 39 Articles : (where
 faith) *no Man hereafter shall Print or Preach to draw the Article aside any*
way, but shall submit to it in the plain and full meaning thereof, and shall not put
own Sense or Comment to be the meaning of the Article, but shall take it in the
literal and Grammatical Sense ; now mark when the Synode speaketh of Bap-
 tism in Article 27, and also explains the Word in the Book of Canons,
 n. 30. where they say when they dip, &c. The Question is, whether this
 is not the Plain, Litteral, and Grammatical Sense of the words, and whether
 sprinkling instead of dipping is not a going a one side, or drawing the Article
 from its Grammatical Sense, contrary to the Command of His Majesty.
 So likewise when the Synode in their *Publick Catechism* (saith) *That*
repentance whereby we forsake Sin, and Faith whereby we stedfastly believe,
and Promises are required in every one that is to be Baptized, Confessing also that
 children cannot Repent nor Believe. Whether now to Baptize one that makes
 Profession of Faith and Repentance, be not the Plain, Full, and Gramma-
 tical Sense of these words ; and whether in the sight of any Rational or Con-
 scientious Man to Baptize a Child that can neither Believe nor Repent, be
 not Diametrically opposit to the Plain, Litteral, and Grammatical Sense
 of the words, especially considering that 'tis confessed that Children cannot
 repent nor Believe.

Con. I think Neighbour you are more Nice than Wise.

Non. If you call me Nice for searching the Scriptures as the Noble *Berean*s
 did, and which I am commanded to do, and not to take things upon trust with-
 out Tryal, (as too many I fear do) I think a little of this Nicety will do you
 no hurt ; or if you call me Nice for Discovering the inconstancy of your Prin-
 ciples and practises, I shall bear it patiently, hoping you will be of a better
 mind when you consider the matter better.

Con. Pray Neighbour is there any other material difference between us
 and you.

Non. I conceive there is, for I find in Canon 3. Excommunication threat-
 ed *ipso facto*, upon all that will not own the Church of *England* as by Law
 established, the true and Apostolick Church, teaching and maintaining the
 Doctrine of the Apostles. Now Neighbour I cannot understand any can be
 called the Apostolick Church, but such as are in the Apostolick Practice in all
 things practicable, not only following them in matters of Faith respecting
 salvation, but in those Ordinances of the Gospel which respect Church Con-
 tention, but when we come to examin you in that great Ordinance of Bap-
 tism which you own an ingfraining and intimating Ordinance, Article 27. Yet
 here

here you are greatly deficient and do not only derogate in your practice from the Doctrine of Christ and his Apostles, but your Practice is inconsistent with your own *Principles, Articles, and Confession*, and follow Christ, nor the Apostolick Practice in that Sacrament, no more than in the Sacrament of the Lords Supper; which Administration was by breaking the Bread, *Matt. 26.* compare *1 Cor. 11. 24.* most agreeable to the breaking of his Body, but some say you do cut the Bread. Again, Christ did Administer that Ordinance in the Evening, *Mat. 26. 20.* agreeing with that Type, the Paschal Lamb being then Slain and Eaten, *12 Exod. 6. 8.* but I am informed you do it at Noon. Again Christ never impowred any to Administer Sacraments but such as were able to Preach. *Mat. 28. 18, 19. Acts 20. 28. Feed the Flock, &c.* but you threaten Excommunication on all such as shall go out of their own Parishes to receive the Sacrament at his hands that is a Preacher, and not Communicate with him that cannot Preach; if this be persisted in, which is called Obstinacy, then comes Excommunication; where did Christ ever teach this kind of Doctrine? See *Can. 5. 7.* So likewise we find Christ and his Apostles sate at Supper, but you impose kneeling. In *Can. 23.* this is that *St. Paul* calleth *2 Cor. 18. Acclamatory Humility.* Again, this Sacrament is not to be participated of by the Church National but Congregational, for this was the Apostolick Practice, the whole Citys Communicated, but some gathered by the Preaching of the Gospel out of Nations, Citys, Towns, &c. All that come to this Holy Ordinance ought to examine their Hearts, but 'tis very improbable that whole Parishes or Citys should do so. *2 Acts 4. 42. 1 Cor. 11. 28.* So Doctor *Owen* brings Instruction in Gods Worship. p. 7. now Neighbour if your Church be the Apostolick Church, how comes it to pass that you derogate so much from the Apostolick Practice, you sprinkle, the Apostles dipt, you Baptise as you call it Little Infants, the Apostles Baptized professed Believers; you use the Cross in Baptism, the Apostles used none, you make Infants Members of the Church, Article 27. and yet deny them the Eucharist, the Apostles gave the Eucharist to all that were Members, therefore would not admit Infants to be Members, because the same Qualifications which are prerequisite to the Lords Supper, the same is required to Baptism. Christ and his Apostles sate at Supper, you kneel (and impose it) they did it most probably often, yet seldom they did Communicate in the Evening, you at Noon; they break the Bread, you cut it, you Licence Men to Administer Sacraments, that have no Gift of Preach, instead whereof, read only a Homily, we have no Command or Precedent for such a Practice; yea, you threaten Excommunication upon them that deny to Communicate from such a one if in their own Parish a Doctor that Christ never taught I am sure, nor his Apostles; and that which is

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 from its Grammatical Sence, contrary to the Command of His Majesty.
 So likewise when the Synode in their *Publick Catechism* (saith) *That*
repentance whereby we forsake Sin, and Faith whereby we steadfastly believe,
and Promises are required in every one that is to be Baptized, Confessing also that
 children cannot Repent nor Believe. Whether now to Baptize one that makes
 Profession of Faith and Repentance, be not the Plain, Full, and Gramma-
 tical Sence of these words ; and whether in the sight of any Rational or Con-
 scientious Man to Baptize a Child that can neither Believe nor Repent, be
 not Diametrically opposite to the Plain, Litteral, and Grammatical Sence
 of the words, especially considering that 'tis confessed that Children cannot
 repent nor Believe.

Con. I think Neighbour you are more Nice than Wise.

Non. If you call me Nice for searching the Scriptures as the Noble *Bereanis*
 did, and which I am commanded to do, and not to take things upon trust with-
 out Tryal, (as too many I fear do) I think a little of this Nicety will do you
 no hurt ; or if you call me Nice for Discovering the inconstancy of your Prin-
 ciples and practises, I shall bear it patiently, hoping you will be of a better
 mind when you consider the matter better.

Con. Pray Neighbour is there any other material difference between us
 and you.

Non. I conceive there is, for I find in Canon 3. Excommunication threat-
 ed *ipso facto*, upon all that will not own the Church of *England* as by Law
 established, the true and Apostolick Church, teaching and maintaining the
 Doctrine of the Apostles. Now Neighbour I cannot understand any can be
 called the Apostolick Church, but such as are in the Apostolick Practice in all
 things practicable, not only following them in matters of Faith respecting
 salvation, but in those Ordinances of the Gospel which respect Church Con-
 stitution, but when we come to examin you in that great Ordinance of Bap-
 tism which you own an ingfraing and intimating Ordinance, Article 27. Yet
 here

here you are greatly deficient and do not only derogate in your practice from the Doctrine of Christ and his Apostles, but your Practice is inconsistent with your own Principles, Articles, and Confession, and follow Christ, nor the Apostolick Practice in that Sacrament, no more than in the Sacrament of the Lords Supper; which Administration was by breaking the Bread, *Matt. 26.* compare *1 Cor. 11. 24.* most agreeable to the breaking of his Body, but some say you do cut the Bread. Again, Christ did Administer that Ordinance in the Evening, *Matt. 26. 20.* agreeing with that Type, the Paschal Lamb being then Slain and Eaten, *12 Exod. 6. 8.* but I am informed you do it at Noon. Again Christ never impowred any to Administer Sacraments but such as were able to Preach. *Matt. 28. 18, 19. Acts 20. 28. Feed the Flock, &c.* but you threaten Excommunication on all such as shall go out of their own Parishes to receive the Sacrament at his hands that is a Preacher, and not Communicate with him that cannot Preach; if this be persisted in, which is called Obstinacy, then comes Excommunication; where did Christ ever teach this kind of Doctrine. See *Can. 5. 7.* So likewise we find Christ and his Apostles sate at Supper, but you impose kneeling. In *Can. 23.* this is that St. Paul calleth *2 Cor. 18. Acclamatory Humility.* Again, this Sacrament is not to be participated of by the Church National but Congregational, for this was the Apostolick Practice. The whole Citys Communicated, but some gathered by the Preaching of the Gospel out of Nations, Citys, Towns, &c. All that come to this Holy Ordinance ought to examine their Hearts, but 'tis very improbable that whole Parishes or Citys should do so. *2 Acts 4. 1, 42. 1 Cor. 11. 28.* So Doctor Owen by Instruction in Gods Worship. p. 7. now Neighbour if your Church be the Apostolick Church, how comes it to pass that you derogate so much from the Apostolick Practice, you sprinkle, the Apostles dipt, you Baptise as you call it Little Infants, the Apostles Baptized professed Believers; you use the Cross in Baptism, the Apostles used none, you make Infants Members of the Church, Article 27. and yet deny them the Eucharist, the Apostles gave the Eucharist to all that were Members, therefore would not admit Infants to be Members, because the same Qualifications which are prerequisite to the Lords Supper, the same is required to Baptism. Christ and his Apostles sate at Supper, you kneel (and impose it) they did it most probably often, yet I dom not they did Communicate in the Evening, you at Noon; they break the Bread, you cut it, you Licence Men to Administer Sacraments, that have no Gift to Preach, instead whereof, read only a Homily, we have no Commandment or Prefident for such a Practice; yea, you threaten Excommunication upon them that deny to Communicate from such a one if in their own Parish a Minister that Christ never taught I am sure, nor his Apostles; and that which is

greatest wonder of all, is, that albeit you do derogate so much from the Apostolick Practice, you threaten Excommunication upon all that deny you the title of an Apostolick Church. Another thing I wonder at, is this; that your Synod should give such a Definition of a true Church, in Ar. 19. viz. that it is a Company of Faithful Men, where the Word of God is truly Preached, and the Sacraments duly Administred according to Christs Ordinance, and yet so prodigiously degenerate from the due Administration of them. I cannot but wonder once more that your Synod should say in Article 20. that it is lawful for the Church to Ordain any thing contrary to Gods Word, and yet should act so Diametrically contrary to it. See Article 34.

Con. Neighbour you are mighty full of Talk.

Non. I hope no hurt Neighbour, so long as it may be to Edification.

Con. What else do we differ in? As for what is past, if fair means may not take use of one Mind, foul means may.

Non. You are mistaken, the Sword will never enlighten the Judgment, it is Gods Work alone; a thing may be clear to one Man, is not unto another, but how unreasonable is it to impose that upon another, which is very doubtful to him upon which its imposed; Mens Understandings are as various as their Speech or Faces, and is it just for one Man to quarrel with another, because different, or to put him upon a Rack in order to stretch him to his own Dimensions, if not so Tall as he, certainly that Man is defective in Character, that thinks all Dissenters are maliciously or wilfully blind, no Man can be forced to believe, he may be forced to say this or that, but not to believe it, no Man may as easily make a Man stark blind to read Greek or distinguish colours, as an Unbeliever to Believe, for that is Gods Gift; Arguments are good Inducements, but force hath no Countenance in the Gospel, much less a Command. *John 20.31.5.39. 2 Tim.3.15. Deut.12.32. Force may make one blind, but never to see clear; It may make a Hypocrite but no true Convert.* But you will know wherein we yet further differ, I shall discover my mind in proposing a few Queries.

The first Query.

Whether a Bishop, Elder or Presbyter, hath Power to make a Deacon or Minister, as is suggested he hath in Canon 32. or whether the Power of making a Deacon or Elder fitly qualified by the Spirit, do not lie in that particular Church that calls them to that Office according to *Acts 6.2,3.5.* though the apostles presided here with a fulness of Church Power, yet would not they deprive the Churches of their Priviledge and Liberty. See Doctor *Owen's* brief instruction in the Worship of God. p. 115. 106, 107. 116. See *Acts 14. 23.* where *Paul* and *Barnabas* are said to Ordain Elders in the Churches by the Churches Election and Suffrages, for the Word there will admit of no other sense,

sense, however it be ambiguously expressed in our Translation: And whatever may be pleaded from the example of *Timothy* and *Titus*, when any persons can prove themselves to be Evangelists, which was something extraordinary, *1 Tim.* 4. 5. To be called unto their Office by antecedent Prophecy, *Tim.* 1. 1. And to be sent of the Apostles, and in a special manner to be directed by them in some Employment for a season, which they are not ordinarily to attend unto *Tir.* 1, 5. Chap. 3, 12. It will then be granted they have another Duty and Office Committed unto them, then those who are only Bishops or Elders in the Scripture.

The second Query.

Whether God hath appointed any certain time in the year, for the ordinations of Ministers or Deacons, because I find your Synod in *Can.* 31. Hath appointed it to be done in Sundays following, *Ember-Weeks*, or, rather is it not to be done, when the necessity of any Church requireth it, as you see in *Act* the 6. 2, 3, 5.

The third Query.

Whether the Scriptures will Authorize any Minister, Pastor, Elder or Bishop, to take the care and charge of any more than one Church or Congregation at a time, and whether all the seven Churches in *Asia*, had not a particular Angel and Pastor, and whether we read not in *Acts* the 20. That there was Elders in the Church of *Ephesus*. So *James* 5. Send for the Elders of the Church, and whether these Scriptures Canons be not against your *Can.* Which doth allow of more places then one for a Minister, provide he be a publick and sufficient Preacher, and taken the degree of Master of Arts. pray see *D. Owen's* brief instruction in the Worship of God. *Page* 126. 121, 122.

The fifth Query.

Whether it be not Reasonable for every Congregation or Church to choose their own Minister whom it may be they must maintain, and whether the said Consequences may not follow the contrary, *viz.* Suppose a people like Minister never so well, if he by favour from the Bishop, can get a fatter Benefice, he shall be Translated from them to another place, and the people cannot well help themselves.

So if a Minister be never so bad, if he can but get into the favour of the Bishop of the Diocese, there he shall abide, the people have no Power over him, they cannot help themselves in the removing of him, see *Doctor Owen's* brief instruction in the Worship of God. *Page* 117.

The sixth Query.

Whether that man deserveth a Benefice that is not capable to Preach, where such a man is capable to cure Souls, or take care of them, which is

old in some measure, to divide Gods Word aright; and whether those *Diocesan* Bishops have not a great account to give that shall set such Men to watch over Souls that are not capable to Preach the Gospel. Can. 46.

The sixth *Query*.

Whether the Apostles did not use to lay hands on Men and Women. that were Believed and were Baptized, *Acts* 8. *Acts* 19. not upon Little Children of 6 or 8 or 10 Years of Age, or whether the Apostles in the Primitive times did limit Confirmation or Imposition of hands to be practised but once in three Years, as in Can. 60. or where it was not done only on Men, and Women there was occasion. See *Acts* 19. c. 8. and if this Practice of yours cannot be found in Scripture, it ought not to be done, for you say in Article 20. the Church hath no Power to Decree any thing contrary to Gods Word.

Ans. I have heard that a Fool may ask more *Questions* in an hour, than a Wise Man may ever be able to Resolve.

Non. These *Questions* are needful, and able to be Resolved, the most I fear is a will to Resolve them according to truth: I can bear your Reflecting words more better than Blows.

Con. You had better wave those Circumstances and Interrogatories and come to Church Neighbour, or else you may repent it.

Non. I have read in *Matt.* 5. *Blissed are you that are Persecuted for Righteousness sake*, and truly Neighbour 'tis no wonder you threaten me with Persecutions; for serving God according to the Light of my Conscience, when you threaten your own Ministers with a Suspension: For the first fault Excommunication, for the second and of Deposition from the Ministry, for the third as in Can. 72. in case any of your own Ministers created by the Bishops, shall appoint or keep any Solemn Fast, either publick or in any private House, other then such as by Law are, or by Publick Authority shall be appointed, without the Licence of the *Diocesan* Bishop, and had under his Hand or Seal. Neither shall any Minister not Licensed as is aforesaid, presume to appoint or hold any Meetings for Sermons, commonly termed by some Prophecys or Exercises in Market Towns or other places under any pretence whatsoever, either of Possession or Obsession, by fasting or Prayer to cast out any Devils or Devils, when not only the former Penalty, but under pain of the Imputation of imposture and Cosenage, without having a Licence from the Bishop of the Diocess. Pray Neighbour do you think that the Churches in the Primitive times, when they with their Ministers had a mind to Keep a Fast, and humble themselves before God, or if any Ministers were desired to assist in casting out a Devil by Fasting or Prayer, that those Churches or Ministers were obliged to have a Licence from the great Apostles.

First, Who had a greater Power than any Lord Bishop, Arch-Bishop,

or

or Lord bishop now, and whether the Apostles in all likelihood would not have greatly commended those Ministers that were able and willing to preach in season and out of season, and took all opportunities for the Conversion of Souls, and not have threatened such with a suspension from their Ministry, Excommunication, and for the third Aſt I cannot call it a fault. A total Deposition is not this, to Lord it over mens persons, and a means to quench the spirit in those that have it, also to Lord it over mens Gifts and Abilities, given of God for the benefit of the Church and the world.

Con. You can see a Mote in another mans Eye, but pull not out the Beam in your own Eye.

Non. I am glad you will own this for a Mote, but pray what is the Beam in mine own; I would fain know it, that I might pull it out.

Con. I will tell you neighbour, if you will not be angry, 'tis conceitedness and obstinacy, in not coming to the place appointed for Worship. Did you never read our 11 Can. which saith, *Whoſoever ſhall affirm or maintain that there are within this Realm other Meetings, Aſſemblies, or Congregations of the Kings-born Subjects, then ſuch as by the Law of this Land, are held and allowed, which may rightly challenge to themselves the name of true and lawful Churches, Let him be Excommunicated, and not reſtored but by the Arch-biſhop, after his Repentance, and publick Revocation of ſuch his wicked Error.*

Non. Neighbour, I have read this Canon, and do ſay, There is no Lawful Meetings, Aſſemblies, Churches or Congregations, by the Law of England, then ſuch, which is by them by Law-allowed; yet I do think alſo, that there are many other Meetings, Churches Aſſemblies, Congregations, which may rightly challenge to themselves the name of true and lawful Churches by the Law of Chriſt, though not by the Law of England; and if this be conceit and obſtinacy, I am apt to conceive, I ſhall ſo remain; unleſs you convince me of the contrary from Gods Word.

Con. Be not ſo ſtubborn, Neighbour, to ruine your ſelf and Family.

Non. Chriſt hath given full power to his Church, as ſuch to Preach the Goſpel publickly, adminiſter Ordinances, and to officiate in other Matters, relating to their Meeting in Gods Worſhip; which, if we ſhould decline at the Command of Men, this would be to regard men more than Chriſt, which we dare not do. *Is it better to obey God or man, judg ye?* were the ſayings of two Worthy of old, *Aſt. 5.*

Con. Come ſhow your ſelf a good ſubject, and a good Chriſtian, and obey your moſt gracious King.

Non. I am willing to obey his Maſteſty in all Lawful Civil things, relating to ſafety and peace; for as his Maſteſty hath ſworn to ſeek the good of the Nation, and to preſerve it in its Rights and Properties, ſo mine with

the rest; so I think it my Duty to seek his Peace and welfare, and hope shall ever do it; What can a man say more? But if under pretence of Religion, any disturb the Common Peace, or wrong any other, or be Seditious or Unquiet; such ought to be punished by the Magistrats, because the pure Religion teacheth no such thing; but the contrary; but if mens Principles are consistent with human society, and behave themselves quietly, according to the Established Laws of the Land, what good Reason can any assign for persecuting such for their Religion?

Can. You have not read the first and second Canon, Neighbour, which tells you the King is the highest Power under God in *Can. 1.* and that in Causes Ecclesiastical; *Can. 2.*

Non. Neighbour, Pray take an answer to this from Learned *Brentius* on *1 Cor. 3.* No man hath power to make or give Laws to Christians, whereby to bind their Consciences; for willingly, freely, and uncompelled, with a ready desire, and chearfull mind, must those that come, run unto Christ.

Can. I perceive either you have not read our second Canon, or forgot it; which is, *Whoever shall affirm that the King's Majesty hath not the same Power and Authority in Causes Ecclesiastical that the godly Kings had among the Jews, and the Christian Emperors in the Primitive Church, &c. Let him be Excommunicated, ipso facto.*

Non. You must know that the Kings of Israel had never power from God to set up any thing in and for the service of God, but that only which was commanded by God, *Deut. 4. 2.* no not so much as the manner of any Law, *Numb. 15. 16. & 9. 14.* and his Majesty King *James* acknowledgeth in his speech at *Parliam. Anno 1609.* that Christ Church, after the Establishing of it by Miracles in the Primitive time, was ever after to be governed within the limits of his revealed Will. and further saith in his Apology to the Oath of Allegiance, *pag. 46, 47. There is no earthly Monarch over his Church, whose word must be a Law; And saith further, Christ is his Churches Monarch, and the Holy Ghost his Deputy; alledging, Luke 22. 25. The Kings of the earth bear Rule one over another, but it shall not be so among you.* And further, Christ, when he ascended, left not St. Peter with them, to direct them in all truth; but Christ promised to send the holy Spirit to them for that end, whereby it evidently appeareth, his Majesty challengeth no Authority over the Church, but laboureth to overthrow that abominable Exaltation of the man of sin in the *Romish* Profession.

Can. We have the word of Christ for it, That 'tis lawful to compel persons to come to worship, *Luke 14. 23.* *Non.* 'Tis true, Christ saith to his Ministers, *Compel them to come, &c.* But wherewith doth he compel them, he

hath

hath no temporal Sword; he compelleth them by sound Arguments, and the two edged Sword of the Word, *John 4. 12.* or as *Luther* saith, *By teaching the Law unto them, or shewing them the necessity of Christ for happiness.*

Christ taught his Disciples; where ever they went to Preach; *Luke 10.* if they would not receive them, all they should do was, *To shake off the dust of their feet for a testimony against them.* *Mat. 10. 14.* which accordingly they practiced, *Act. 13. 51. 18. 6. &c.* He never taught them to pull the contrary minded out of their Houses, to put them in Prison, to confiscate their Goods, nor banish them to the ruine of themselves, Wives, and Children. This was *Saul's* course before Converted, to persecute the Saints, *Act. 9. 1.* Christ taught his Disciples, *Luke 9. 53, 56.* *That he came not to destroy mens lives, but to save them;* when the two Disciples would have fetched fire from Heaven to have destroyed the Samaritans for not receiving him. Christ taught by his Apostles, and so all his Ministers, *To wait upon the contrary minded patiently, if at any time God would give them Repentance to the acknowledging the Truth;* *2. Tim. 2. 24, 25.* and not to prevent their Repentance by seeking their Ruine. This is like the Council Laterane in Pope *Innocent's* time, 1215. in which Council was present two Patriarchs, 70 Archbishops Metropolitans, 400 Bishops, 12 Abbots, 80 Conventual Priors, the Legates of the Greek and Roman Empire, besides the Embassadors and Orators of the Kings of *Jerusalem, France, Spain, England, Cyprus.* In this Council it was Decreed, That all Hereticks and such as do in any Point resist the Catholick Faith, should be Condemned, &c. *Tho. Bacon* in his *Reliques of Rome* printed, 1563. 'Tis a good saying of one of the Ancients, *It agreeth both with humane Equity and natural Reason, that every man worship God uncompeled, and believe what he will; for neither man's Religion or Belief, neither hurteth nor profiteth any man; neither becometh it any Religion to compel another to be of their Religion, which willingly and freely, should be imbraced, and not by Constraint; for as much as the Offerings were required of those that freely and with a good will offered, and not from the contrary.*

Non. Pray neighbour consider, what *Hilary* against *Auxentius* saith, The Christian Church doth not Persecute, but is persecuted; and lamentable it is to see the great folly of those times, and to sigh at the foolish opinion of this world, in that men think by human aid to help God, and with worldly pomp and power to undertake to defend the Christian Church; I ask of you Bishops, what help used the Apostles in the publishing of the Gospel, with the aid of what power did they preach Christ, and converted the Heathen from their Idolatry to God; when they were imprisoned and lay in Chains, did they give any thanks to God for any

Dignities and Favours received from the Court, or do you think that *Pau* went about with Regal Mandates, or Kingly Authority, I mean Earthly, one to gather and Establish the Church of Christ, sought he protection from *Nero, Vespasian, &c.* But now alas, humane help must assist and protect the Faith, as if Christ by his power were unable to do it.

Con. Come to Church, and you shall not be molested nor troubled.

Non. If you do persecute us for our Conscience, I hope God will give us that Grace which may enable us patiently to suffer for Christ's sake, for he that seeks to defend or preserve himself from Persecution, by taking up a temporal Sword; He is either one that believes there is no such Reward as is mentioned in *Matth. 5.* to those that patiently suffer, or a Fool to Reject the opportunity of giving it. But herein all men may see you seek your own glory, and not God's, nor my Salvation.

Con. How doth that Appear neighbour?

Non. Thus, If you sought God's Glory and my Salvation, then you would not threaten me with punishment, and make that a motive to stir me up to come to Church, But with meekness and patience endeavour to satisfy my conscience from the word of truth; for this is the duty of a minister of Christ, *2 Tim. 2. 24.* That so I may come with a willing mind, so shall I be accepted, *2 Cor. 8. 12.* But if by threatening me with Punishment, as Imprisonment, Banishment, Confiscation of Goods, &c. you cause me to bring my Body, and not my Spirit and Soul; so shall I come near to the Lord with my lips, when my heart is far from him; which God accounteth vain Worship and Hypocrisy. Hence it doth appear plainly, you seek not God's Glory, nor my good, but your own glory.

Con. I perceive what you aim at, you would have none brought to Church but such as come freely, and so should every man worship God as himself pleased.

Non. Your Conclusion I deny, that is, That every man should worship God as himself pleased. For I acknowledge, as there is but one God, so there is but one way of worshipping him, the Rule of his Word: Yet this I affirm, That none should be compelled to worship God by a temporal Sword, but such as come willingly, and none can worship God to acceptance but such.

Con. Pray neighbour let me hear you prove that if you can.

Non. I prove it thus, *John 4. 24.* saith; God is a spirit, and those that worship him, must worship him in spirit and in truth. Here we use what worship God requireth, viz. That we worship him with our soul, and according to the truth of his Word. Secondly, *Heb. 11. 6.* saith; Without faith it is impossible to please God. And *Rom. 14. 23.* Whatsoever is not of faith is sin.

Ans. These Scriptures prove most evidently, That whatsoever I have no faith in worshipping God, although it were undoubtedly true, I may not offer it unto God, for it is displeasing unto him, and a sin against him.

Con. Then all the Rites and Ceremonies of the Church if they cannot be proved from the Holy Writ, signifie nothing to you, it seems, be they never so decent, and stir up never so much to Devotion, and also preserve Order.

Con. I would have a wiser man than my self answer this Question; Pray Neighbour read *Dotamen* his brief Instruction into the Worship of God, pag. 217, to 300. *All acceptable Devotion in them that worship God, is the Issue of Faith, which ressesteth the Precepts and Promises of God alone.*

Non. Pray what do those Rites and Ceremonies signifie in the Church?

Con. They tend mightily to the furtherance of the Devotion of the Worshipers.

Non. What carnal or natural Affection may be excited by them, as Men may inflame themselves with Idols, *Isa.* 57: or what outward outside Devotion they may direct unto, or excite, is uncertain; but that they are no means of stirring up the Grace of God in the hearts of Believers, or of the increase or strengthening their Faith appears, because they are no things of God's own appointment, no Devotion is acceptable to him but what proceedeth from him, and is an Effect of Faith, for without Faith it is impossible to please God. These things therefore being destitute of Divine Authority, can in no way further the Devotion of the Worshiper, and to suppose such things to further our zeal, and yet God not to ordain them, is to reflect on the Wisdom and Care of God towards his Church, and on the other hand to extol man's wisdom above what is meet to be ascribed to it. What other Reason have you for those Rights and Ceremonies in the Church?

Con. They render the Worship of God comely and beautiful.

Non. 'Tis most evident that the Worship of the Old Testament for the glory and ornament of outward Ceremonies, and the splendor of their observation, far exceeds and excels that Worship which God Commandeth now, as suitable to the simplicity of the Gospel, and yet the Apostle, when he compares the one with the other, prefers this of the Gospel for the glory, excellency, comeliness of it, unspeakably above the Ministration of the Law. See *2 Cor.* 3. 7, to 11, which manifesteth that these things have no respect to outward Rites and Ceremonies, but in the Churches Relation to God in Christ, the liberty and boldness of the Worshipers to enter into the holy place, unto the Throne of Grace, under the Ministry of their merciful and faithful High-priest.

What

What further can you assign for the observation of those Ceremonies in the Church?

Con. They are great preservers of Order in the Celebration thereof.

Non. Neighbour, you are to know all Order consisteth in the due observation of Rule; The Rules of Action are either Natural, or of God's special Appointment; both these take place in Religious Worship; the Institutions or Commands of Christ containing the substance of that Worship, and in their observation principally consisteth the order of it, but whatever is of Circumstance in the performing of them, not capable of special determination, is left unto the Rule of moral Prudence, but the super-added Ceremonies doth not belong to the Institution of Worship, nor unto those Circumstances whose disposal falls under the Rule of moral Prudence; therefore they are altogether needless and useless in the Worship of God; it doth not nor cannot add any thing to the due order of Gospel Worship; and albeit there are not particularly and expressly forbidden, for it was simply impossible that all instances wherein the wit of man might exercise his invention in such things should be reckoned up and condemned; yet they fall directly under those severe Prohibitions which God hath reckoned to secure his Worship against all such additions unto it; *Deut. 4. 2. Jer. 7. 31. Chap. 19. 5.* The Papist say indeed; all Additions corrupting the Worship of God, are forbidden; but such as further adorn and preserve it, are not so: Which implies a Contradiction, for whereas every Addition is principally a Corruption, because it is an Addition under which notion it is forbidden; neither will that help them, to say the Additions which they make belongs not to the substance of the Worship of God, but the circumstance of it, whereas every circumstance observed Religiously, or to be observed in the Worship of God, is of the substance of it, as all the Ceremonial Observations of the Law, which was under the Prohibitions of adding; as much as the most weighty things whatsoever.

Con. All your Arguments, Neighbour, will not secure you, if you come not to Church.

Non. Is this to observe the Golden Rule, to do as you would be done by? Neighbour, would you take it well at any mans hands to be persecuted for Conscience sake.

Con. I hold the Truth, there is no fear of Persecution on me.

Non. King James saith in his Exposition on *Rev. 20.* printed 1588. *The compassing of the Saints and besieging of the beloved City, declareth unto us a certain vote of a false Church, to be Persecution, for they come to seek the Faithful.* The Faithful are those that are sought; the Wicked are the Besiegers;

the

the Faithful are besieged. But what think you, Neighbour, Did not the holy Apostles hold the Truth, yet who more persecuted than they?

Non. But Neighbour, I would ask you one question, What think you of the Doctrine of the Church of *Rome*, who teach that it is lawful to Excommunicate Heretick Kings, and that all Kings deposed by the Pope, their Subjects owe them no Allegiance, and that 'tis lawful for the Subjects to Murther their Princes for Excommunicated.

Con. I abhor this Doctrine, and all our Synod and whole Clergy.

Non. I hope you do, and so shall I, I hope, as long as I live; But pray consider whether you do not cry ~~out~~ against others for that you are guilty of your self. You cry out against the Pope and his Associates, for Excommunicating Princes, for their difference in Religion, yet you do the same to others for being contrary minded in Religion. So you cry out against that accursed Doctrine of the Pope, which teacheth Subjects not to be obedient to their Prince that is Excommunicated, and that it is Lawful to Murther such a one; Yet do not some of you teach Princes the same thing (and is not that Doctrine to be abhorred) not to protect their Subjects, who are Excommunicated by them, and all upon the account of Conscience in not affording them either Law or Justice, nor to bear Testimony in any Court. Is this to do as we would be done by? What think you Neighbour, would not a zealous Papist, or one zealous of your Church, think it against the Golden Rule, to be compelled to worship God in that way they have no Faith in? Pray hear what Stephen King of Poland saith, *I am King of Men, no. of Consciences; A Commander of Bodies, not of Souls*, Pray read his Majesty King James's Speech at Parliament, 1609. he saith, *It is a sure Rule in Divinity, that God never loves to plant his Church by violence and blood-shed, &c.* and in his Highnesses *Apol.* pag. 4. speaking of such Papists as took the Oath, thus; *I gave a good Proof that I intended no Persecution against them for Conscience Cause, but only desired to be secured for Civil Obedience, which for conscience Cause they were bound to perform.* And pag. 60. speaking of Blackwell the Arch-Priest, *It was never my intention to lay any thing in the Arch-Priests Charge, as I never have done for any Cause of Conscience, &c.*

Con. If freedom of Religion should be granted, there would be such divisions as would breed Sedition and Innovation in the State.

Non. When you know not what to say, then you run to Conceits and Imaginations of Sedition and Innovation, &c. but for Answer, let it be considered, *Christ our Saviour, who is Prince of Peace, Isa. 9. 6.* and not of Sedition, hath taught *Luke 12. That he came not to send peace on the Earth, but debate; to divide five in one house, two against three, and three against*

